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Building a new covenant with the aborigines

BURLINGTON, Ont. (CCRCC) — On Feb. 5, 1987, church representatives from several denominations presented a "pastoral statement," titled "A New Covenant," to leaders of four aboriginal groups meeting in Toronto. The aboriginal delegations represented the Assembly of First Nations, the Inuit Committee on National Issues, the Native Council of Canada and the Metis National Council.

The statement was read to the aboriginal leaders by representatives of the sponsors of Project North — an interchurch task force on native issues which had initially drafted the document. Sponsors of Project North include The Anglican Church of Canada, the Canadian Conference of Catholic Bishops, the Council of Christian Reformed Churches in Canada, the Evangelical Lutheran Church in Canada, Mennonite Central Committee (Canada), the Oblate Conference of Canada, The Presbyterian Church in Canada, Religious Society of Friends (Quakers) in Canada, the Society of Jesus (Jesuits) and The United Church of Canada.

Making up for past injustices

"A New Covenant" was timed to coincide with preparations for the final First Ministers Conference, to be held in Ottawa on Mar. 26 and 27, for the purpose of wrapping up the talks on aboriginal rights in the Canadian constitution. According to those who drafted it, this new covenant was necessary in light of the broken trust and injustices, symbolized in broken treaties, which have characterized past relations between aboriginal peoples and non-aboriginal governments.

The church statement affirms three

Continued on page 5...

Photo: MCC

Mennonite Central Committee (MCC) chairman Ray Brubacher and Liz Jackson of the Anglican Council of Native Affairs at the Feb. 5 interchurch gathering.

Thinkbit

There are no simple solutions — only intelligent choices.

From: a fortune cookie

Calvinist Contact

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Economic and social justice delayed is justice denied

TORONTO, Ont. (CPJ) — The recent tax reform by Finance Minister Michael Wilson is being criticized by Citizens for Public Justice (CPJ). According to CPJ, Wilson's budget did not uphold the government's stated commitment to fiscal fairness and social justice.

CPJ shares the Finance Minister's concern that "abusive tax-avoidance transactions are a significant factor in eroding corporate tax revenues" and "undermine respect for the integrity of our tax system." The government's own Task Force on Services and Subsidies to Business reports that some 218 distinct federal or federal-provincial programs alone cost $16.4-billion in 1984-85 and require the services of more than 68,000 federal public servants.

CPJ also supports the federal government's resolve "to bring greater equity to the federal tax system." They agree that there is a need "to defend and strengthen the institution of the Canadian family" and to recognize "that adequate, quality child care must become available." However, they feel that these fiscal-equity and pro-family commitments should have been shown through appropriate budget measures that help the poor and strengthen the family: for example, permanent employment opportunities, adequate income security, affordable housing and better human support services.

CPJ has won widespread support for its proposal that the federal government establish an $11-billion Social Development and and Job Creation Fund. This proposal would shift 10 per cent of the federal government's current spending into urgently-needed programs such as an adequate guaranteed annual income, affordable housing, quality child care, effective job training and other important areas. Because the proposal involves equitable taxation measures and a shift in current spending, the federal deficit would not rise.

Yet instead of moving in the direction of CPJ's Social Development Fund proposal, the Mulroney government produced a "business-as-usual" budget. The entrenchment of existing tax inequities and the failure to introduce appropriate child care, job creation, and anti-poverty policies and programs are inexcusable in our wealthy country, says CPJ. People cannot live on promises. Justice demands immediate action. Economic and social justice delayed is justice denied.

(For more details on CPJ's comments on the federal budget, see page 4.)

Not all Sunday openings are bad

(*The War Cry*) — WINNIPEG, Man. — Responding to the current concern of "Open Sundays" for shopping, Winnipeg Citadel erected 11 billboards around the city, placed 472 posters on city buses, and put a large sign outside the corps hall.

The *Winnipeg Free Press* carried a front page picture to give extra emphasis to the Army's "Open Sundays" advertising.

Major Gregory Simmonds, Commanding Officer of Winnipeg Citadel, says that this scheme in no way endorsed the opening of businesses for Sunday shoppers. Indeed, while the billboards were being erected the Winnipeg Citadel congregation signed a petition and forwarded it to the Minister of Labour. Their protest to "Open Sundays" was based on the fact that essential values of a stable society would be eroded by such a regressive step. They strongly urged the provincial government of Manitoba to take all necessary steps to reverse the trend.

Among those who responded enthusiastically to the "Open Sunday" billboard advertising was William Norrie, mayor of Winnipeg.

One of the goals of the unique sign is to create a greater public awareness that the Army's doors are open to anyone and everyone. The supreme purpose of the whole advertising scheme is that the Kingdom of God be extended and lives enriched.

Photo: Canadian Press

A billboard on a downtown Winnipeg bridge lets motorists know that The Salvation Army does not close on Sundays.

Combatting workplace pollution

Stan de Jong

OTTAWA, Ont. — The Law Reform Commission of Canada (LRCC) has recommended, among other things, that the life of a worker should be worth as much on the job as on the street.

The commission's recent study, entitled "Workplace Pollution," contains proposed reforms that include widening workers' legal right to refuse unsafe work, as well as providing legal "guarantee of access" to all information regarding potential pollution hazards at their place of work.

The LRCC publication is the most recent in a series of pollution-related papers produced by the commission's Protection of Life Project. An earlier working paper, released in 1985, was entitled *Crimes Against the Environment*. Mr. Justice A. Linden, LRCC president, said of this paper: "It would make no sense to be tough on those who pollute the natural environment, but not on those who pollute the workers' environment. In both cases human life and health can be seriously and negligently endangered."

Cancer accident ratio is 3 to 1

Workplace pollution may not be a

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Editorial

Does revenge justify the death penalty?

A few months ago, when a spate of shootings by robbed shopkeepers occurred, it became evident that a large segment of the Canadian populace thought the shopkeepers were right in taking the law into their own hands. In fact, a group in Calgary, where the first thief killing took place, has raised thousands of dollars for the defence of the only storekeeper charged so far. This surprising support shows that many Canadians believe that personal vengeance can be an honourable course of action.

It is to be expected that the debate on capital punishment will be influenced by this same vengeful mood. In fact, William Domm, the PC member from Peterborough who is heading the pro-capital punishment lobby, has been quoted in the press as saying that vengeance is not such an unworthy motive. Don Cassidy of the Canadian Association of Chiefs of Police is also quoted as saying that the concept of vengeance makes more sense than deterrence.

Of course, these people are not talking about personal vengeance. They look to due process of law as a means of bringing satisfaction to the family and friends of a person who has been murdered. They also believe that it is proper for a society to show its abhorrence for murder by taking the life of the murderer.

No basis in revenge

It should be obvious to Christians that this is a secular argument, which finds no support in scripture. " 'Vengeance is mine,' says the Lord. 'I will repay.' If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head." (Romans 12:19,20) God wants family and friends of murdered persons, after a necessary period of anger, to forgive, not to seek vengeance. Forgiveness is necessary especially for the person who is wronged, Lewis M. Smedes points out in his latest book *Forgive and Forget.*

Even showing abhorrence as a society is not good enough from a scriptural point of view, if the abhorrence is the basis of the judicial ruling and if the ruling proceeds from a society against the criminal principle. In the Old Testament, when a stoning had to be carried out, it was done to cleanse the people and to make it more acceptable to God. It was God's way of keeping a society holy, not satisfied. Feelings of revenge did not count. Abhorrence did not count. Only the Name of God counted.

A cleansing act

Whenever a stoning took place, the ones who had witnessed against the alleged violator, had to throw the first stones. This way, if they had borne false witness, the blood of the innocent person was on them. The rest of the community had to join in on the stoning. This was not a barbaric command, which meant to satisfy feelings of revenge. If that had been the case, family and friends of the murdered person should be the first to throw stones. No, it was a cleansing act and a teaching act. It drove home the point that God was serious in this matter of lawful living, and that everybody was responsible for the maintenance of justice and right living. I imagine that few Israelites took pleasure in this dreadful act that they had to perform.

We have something to learn from this penal system. If we favour capital punishment, we must be prepared to take part in the execution. It's too easy to decide these things in Parliament or in a voting booth. But we must especially guard ourselves against taking over the secular position that revenge or abhorrence are proper motives for putting a murderer to death.

There can be only one good reason for being in favour of the death sentence: certainty that it is God's will for society. If life is God's gift, and if vengeance belongs to Him, then He must give us a clear sign to go ahead and carry out His vengeance, before we may do it for our own reasons.

Next week: a look at the secular arguments of the abolitionists.

Freedom preserved and opportunity given

The private school system in Ontario got two pieces of good news this week. First, the Ministry of Education announced that, although the province will set standards for final examinations in English OAC (Grade 13 replacement) courses, the province will leave the matter of content of the examination up to the individual school. The regulation will be more in the area of insisting that certain skills be tested and seeing to it that the weighting of marks is uniform.

This new policy is good because it gives each school feedback on how its students are doing compared with students in other schools, without prescribing what novels or poetry must be taught and tested. This is exactly the kind of legislation schools need to preserve their integrity. The Christian school, for one, should jealousy guard the content of its curriculum.

Ontario private school students can be thankful that they are not going to be subjected to the kind of standardization practised in British Columbia. Private school students there lose admission privileges into public universities if they do not write examinations written by provincial ministry officials. (Ironically, since public funding is not yet a reality in Ontario, a more restrictive policy might have been a little easier to resist by Ontario Christian high schools!)

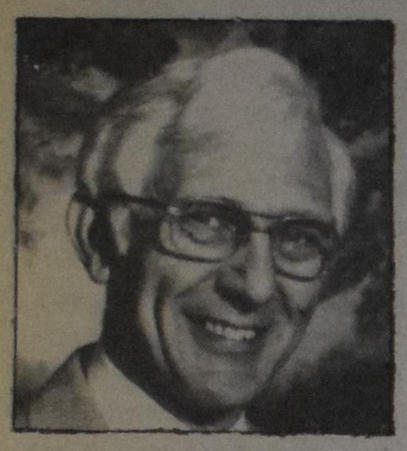
Cheap money and free money

A second piece of positive news is that most students enrolled in private colleges will be entitled to receiving government grants up to $5,400. Formerly such students could apply only for government loans, interest free during the period of study. This restricted access to government money meant that a student enrolled at Redeemer College in Ancaster, for example, could end up with a $14,000 debt after four years of studies.

That is not exactly the kind of beginning one wishes upon a young person starting out on a career or on post-graduate studies. The availability of grants is a step in the right direction towards greater justice in education. (Of course, Ontario is a little behind here. Alberta students enrolled at The King's in Edmonton have had access to grants for some time now, as do students from most of the other provinces. All grants are transportable from province to province!)

Did you take note of all these developments, Aunt Martha? Not everything in society goes downhill, you know. God is still in control. It's time you too follow the Belgic Confession of Faith in rejecting "that damnable error of the Epicureans, who say that God regards nothing but leaves all things to chance."

SKYLIGHTS/WILLIAM RANG



We do not all get the chance to look over our shoulders. Most of us do not even attempt that. Yet what we should do is frisk the guy and check him for his weapons.

A stab in the back

It was Martin Luther who warned his students not to attempt to outsmart the devil. "He has thousands of years of experience and is still learning new ways of leading God's children astray."

I was reminded of this word of wisdom when an old buddy and I talked about a marine we had both known. The man in question lost his way somewhere in east Java as he was driving along one of the many dirt roads. He thought it his good fortune when he drove up to a smiling Indonesian who seemed willing enough to show him the way. Our friend stopped his jeep, jumped out, and walked over to the smiling man who indeed showed his willingness to help.

It was the famous poet Shelley who said that east is east and west is west and that the twain shall never meet. Yet on this deserted road it seemed different. There was helpfulness and there were lots of smiles. Our friend thanked the islander and turned around to go to his jeep. However, in the matter of a mere fraction of a second he considered that the man had been too friendly, too welcoming, too eager. As he threw a quick glance over his shoulder he saw the raised arm and the kris, the Indonesian dagger.

It is obvious that our mutual friend survived the incident, for how else could we have learned about it? Yet the lesson we learned from it goes beyond an understanding of the people of the East. It tells us something about the rather up-to-date tactics of the evil one himself. Oh yes, he may come around all smiles. He may even be eager to be of help. Certainly, he has answers to a number of problems in life — and no wonder, he created the problems himself! He may have the warmth of a friend, the compassion of a brother, but behind his back he has his kris and your and my spiritual death is his only purpose. He loves the opportunity and he knows how to use it well. He pumps restlessness into the hearts of our young folks, waves success in front of the eyes of our young adults, and lulls our middle-aged folk to sleep with contentment.

Still he has only one purpose and one goal. He kills his thousands with his friendly voice, warm smile and willingness.

We do not all get the chance to look over our shoulders. Most of us do not even attempt that. Yet what we should do is frisk the guy and check him for his weapons.

It's good to remind ourselves, I'm sure. Better yet, we should teach our youth. There are too many spiritual corpses among us.

William Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letter

Open discussion and rejection of evolution theory

Of late the subject of evolution has received renewed attention. I am referring to the editorial in C.C. of Feb. 20, 1987, "Lets drop the albatross of theological science."

I am sympathetic towards your plea to open up Christian schools to discuss ice ages, pre-historic flora and fauna, rock strata and I should add the evolution theory.

Years ago when I was an elder, I proposed that the theory of evolution should be discussed, at least briefly, in catechism classes in light of the scripture. The minister refused however.

I feel that by and large Reformed theologians are to blame for their lack of courage. Silence will not do. This has led to a great deal of misunderstanding, even distrust.

Having written this, I may have given the impression that I favour evolution over and above biblical account. That is not the case however, but I do favour an open and frank discussion on the subject.

The Editor makes a statement that Genesis 1 was intended to be read as a story, not a lesson. Intended by whom? The writer does not make that clear. Romans 5 clearly presents Genesis 1 as historical truth.

Theory lacks proof

Concerning evolution, stress should be placed on the word theory. It is important to remember that no one has ever shown, in a satisfactory manner, how man could have been brought from animal or rather from non-man by time plus chance.

As an engineer approaching a problem, I first line up the facts, being concerned with the truth only, then make the decision. Without claiming to be an expert on evolution, I haven't seen as yet the stepwise proof that leads to man. Consequently, I cannot make a decision in its favour.

I also lack the editorial's reverence for scientists. I know that their path is one of falling and standing up, as it is for the rest of us.

Back in the sixties someone wrote an article with the title: "Heresy in the Halls of Biology — Mathematicians question Darwin." If I recall correctly, the writer wasn't a Christian. Statistical studies have indicated that randomness could not have produced biological complexity out of chaos.

Dr. Van Till's *The Fourth Day*, quoted in C.C. of Feb. 13, 1987, does not accept the historicity of Gen. 1-11. If this is true, it follows that creation was not originally good in all respects. There was no historical Adam and also no original sin. Consequently Romans 5 is outdated and the death of Christ as an offer for our sins meaningless.

Has Christianity become part and parcel of the passing hour? Hopefully, the Editor will also address these problems frankly and openly.

John VanVeen,
London, Ontario

Response

It would be good in these discussions not to confuse extreme evolution theories (time plus chance) with a moderate old-earth theory. Besides, not everything follows if one thing is true. Why knock down positions which writers in C.C. have not taken or load up positions which they have?

Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Talk to lifer

I'm writing in response to your editorial challenge that together we begin to prepare ourselves for the national debate on capital punishment. I thank you for goading us into reflective action by highlighting some of the questions we need to prayerfully consider.

May I suggest that your readers undertake one more action in preparation for the debate. In my experience, nothing brings the issue closer to home then speaking to the person who will be directly affected by the outcome of our debate.

I urge your readers to talk to a person serving a life sentence at one of our federal prisons. I'm sure your local M2/W2 office would be more than willing to arrange such a meeting.

Harvey Voogd,
M2/W2 Co-ordinator,
Edmonton, Alberta

Introducing "Tacklebox"

We have found a person in our midst who can draw and be funny at the same time. John Oosterdag from Mississauga has committed himself to producing cartoons for *Calvinist Contact*. We will alternate his cartoons with the Pontius Puddle cartoons by Joel Kauffmann.

As Editorial Board we have discussed the fact that there is mixed reaction to the Kauffmann cartoons among our readers. Some love them; others hate them. We consider humour very important to the Christian life and do not want to do without cartoons.

Perhaps John Oosterdag's funny bone is shaped more like the funny bones of those who can't appreciate Pontius. John is going to look at life from the point of view of a fisherman instead of a frog. The cartoon is aptly called "Tacklebox." We're still near water, but instead of sitting in a pond we'll be floating over streams and lakes with Oosterdag.

Is there any significance in that? Time will tell.

Editor

News

Combatting workplace pollution

...continued from page 1.
familiar phrase, but it describes a reality of working life for a great many Canadians. Exact estimates of the annual death-toll from work-related diseases are difficult to calculate.

However, one set of calculations quoted in the study suggests that as many as 3,600 Canadians die each year from cancer caused by workplace pollution which is three times higher the number of people killed in accidents on the job.

The LRCC points out that cancer is but one of the many illnesses often caused by occupational hazards.

Courts are reluctant to convict

A recent Illinois criminal case in which a firm's president, plant manager and foreman were jailed after the death of a worker from hydrogen cyanide poisoning has attracted wide public attention.

According to the LRCC, Canadian courts have been highly reluctant to convict employers of the offence of criminal negligence causing death in cases where workers have been killed on the job.

Says the study: "...the creation of a new *Criminal Code* offence of negligent endangerment causing the risk of death or serious bodily harm would go a long way toward remedying some of the deficiency in the applicability of criminal law in the workplace."

Tougher enforcement of laws

The commission acknowledges the problems with prosecuting employers who endanger workers, either for criminal offences or for violations of laws such as the *Canada Labour Code* which deal specifically with workers' health and safety.

Further, it emphasizes the need for tougher enforcement of laws protecting workers' health, and for more effective penalties. There are only 175 inspectors spread across Canada who are responsible for enforcing all the provisions of federal legislation protecting workers' health and safety, in addition to enforcing the other aspects of labour law covering workers under federal jurisdiction.

In addition, high fines are by no means universal even in cases where an employer is convicted of a violation which has directly resulted in death or serious injury.

Greater access to remedies

The commission is of the opinion that workers compensation schemes, although laudable, are just not enough.

It proposes a radical option that would expand workers' rights to use the law in defending themselves against occupational hazards. Legislation would allow them to initiate action by way of an appeal to a labour board, or to a tribunal created specifically to deal with occupational health and safety issues.

The study also calls for a general public review of legal standards which set allowable levels of workplace pollution. In certain cases, automatic financial penalties could be levied on an employer who fails to live up to a commitment to reduce risks on the job.

Copies of this working paper can be obtained, free of charge, from: The Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.

CPJ challenges federal government's budget

CPJ deplores the Finance Minister's failure to take the following essential steps toward equitable tax reform:

— *eliminate* the many generous tax breaks and loopholes favouring big corporations;

— *eliminate* the $500,000 lifetime capital gains tax exemption favouring wealthy individuals;

— *continue* the temporary surtax levied on high-income individuals, which ended on Dec. 31, 1986;

— *eliminate* the income tax-deductibility of increased contributions to registered retirement savings plans, which favour wealthy individuals;

— *eliminate* the income tax burden on persons and families whose annual incomes are below the poverty lines established by Statistics Canada;

— *restore* the full value of family allowances to families whose annual incomes are below the poverty lines established by Statistics Canada, by eliminating the three per cent annual de-indexation;

— *restore* the full inflation indexation of tax brackets and personal exemptions for persons and families whose annual incomes are below the poverty lines established by Statistics Canada;

— *increase* the child tax credit for low-income families, so that their annual incomes will no longer fall below the poverty lines established by Statistics Canada;

— *increase* the refundable sales tax credit for low-income families and extend the full eligibility to all families whose annual incomes fall below the poverty lines established by Statistics Canada;

— *introduce* adequate child-care tax credits to low-income families and subsidies to non-profit day-care centres that serve the child-care needs of low-income families; and

— *introduce* adequate housing tax credits to low-income families to help meet their rising housing costs;

— *increase* the Guaranteed Income Supplement payment to low-income elderly people, so that their incomes will no longer fall below the poverty lines established by Statistics Canada.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

When all money is someone else's debt

Gus Polman

Brazil's decision to suspend indefinitely the interest payments on most of its $143-billion foreign debt sent shock waves through the international financial markets. Canadian bankers shuddered at prospects of Latin American nations banding together to slow interest flows on $27-billion borrowed here. The loans amount to one-and-a-half times the banks' net worth.

The financial quake was even stronger in American banking towers as it rocked the major creditors. There, a country in crisis with a foreign debt of over U.S. $400-billion (as large as the debt of Latin American countries combined) did not fancy another signal warning of limits to its system of financing growth. Bankers fear outright repudiation, but almost as much that borrowers like Brazil or Mexico could stop paying interest in full and on time. When an interruption in interest flows occurs, there is no longer any way of disguising that a loan is in trouble. Would that the tremors had buried some papered money!

Unhealthy trends

In today's United States, though, not all debt is money, all money is someone else's debt. The government borrows money from the banks or abroad to finance its deficits. While Ronald Reagan presided, the U.S. went from being the world's largest creditor nation to the largest debtor. And the major debtor is not forgiving debts. Rather, it lives off the avails of rescheduled loans to weaker nations.

All the while, Latin America is sinking to a social catastrophe. For example, its No. 2 debtor nation, Mexico, is paying about U.S. $12-billion a year to service a foreign debt approximating U.S. $110-billion. Falling oil prices have hit hard a nation depending on oil revenues for 70 per cent of its export earnings. Inflation is over 100 per cent and since 1982 workers' real wages have fallen by 50 per cent. Demonstrations in the streets demand the government suspend debt payments.

The Mexican government now voices a harder line in negotiations to reschedule loans with the U.S. But in 1986 the Americans forced Mexico to allow foreign creditors to take greater control of its private industry and to sell more state-owned companies. The governing Institutional Revolutionary Party, the oldest continuing political movement in the world, now ignores the investment law forbidding foreign control of more than 49 per cent of a company. This, despite the fact that this law is enshrined in the constitution. The American way of institutionalizing a revolution presses on, seeking payment of a debt that suffocates neighbouring peoples.

Brazil's recent move follows Peru's example to limit debt service payments to a pre-set slice of export earnings. Some leading people in Latin America are standing up, refusing to lie down on beds designed by the not-so-small debtor to the north. It seems that though cool winds blow from the basement of a stately northern white house, a day of reckoning will come.

Out of bondage

The U.S. formulas for growing in order to keep paying, turn old debts into new ones with no finance for development. They result in higher total debt and tighter control by creditors. This pattern of lending allowed bankers to continue collecting interest and pretend in books that their loans were solid. But it only solidified debt bondage. The pattern slowly prevents Latin American countries from selling externally or developing a good internal market. This also hurts Canada and the U.S. and will do so more when Latin America can't pay interest on money papered in loans which even bankers admit can never be paid off.

Scripture suggests that a system of debt relief is a necessary and desirable part of society. Brazil's boldness helps an interdependent world reckon that a viable response to bad debts of the heady 1970s is in order. Interest rates for payments required on foreign debt should be related to the productive capacity of a country. Tremors abound. A more healthy financial shaking may result from selective debt write-offs, write-downs or set-asides.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Co-ordinator.

Pensive Dutchie

Syrt Wolters

Should our light shine just anywhere?

The concept of living in the world without being of the world seems for many Christians very confusing. How can you be in the world without being of the world? Isn't that a contradiction in terms?

In the course of time many very sincere believers thought (and still think) that Christians should stay away from everything which is "worldly." Some go even so far as not having anything to do with the technological development in society. Therefore: no cars for transportation, no tractors on the farm, no electricity or radio or television in the homes. All these things are "worldly" and to be shunned.

Not many Christians from Reformed tradition think or act that way. They are too Calvinistic for that. Didn't Dr. Abraham Kuyper say: "There is not a square inch in the universe of which Christ does not say it is mine?" We Calvinists tend to go to the other extreme: Live *in* the world totally. Redeem everything within reach. Have your Christian influence felt wherever possible.

No blank cheque

Hardly ever is it pressed upon the hearts and minds of the people in the pew that we, as a body of Christ-believers, must indeed be in the world, but ... only on Kingdom terms! That would make all the difference!

The apostle John says in his second letter, chapter 4, that we must test the spirits whether they are from God or not. If they are not of God, we should shun them! We seem to take this with a good scoop of salt. Didn't the preacher last Sunday press upon us that we should let our light shine wherever we are, no matter where?

This attitude makes for easy living in the world. This way we don't have to put anything on the line.

Authority comes from God

How many among us dare to put our bread and butter on the line when it comes to a choice, whether to work on Sunday in the big stores or not? How many among us will refuse to join one of those labour unions which violate the laws of the Kingdom? How many of us will refuse to vote for a party with policies which are based on the principles of the French Revolution: ultimate authority is derived from the people, not from God, as we are taught in Romans 13.

Many ways of political obedience

Politically we have a splendid excuse: There is no Christian party. So, what else can we do? We have to vote, don't we? This argument is used so often by so many, that we don't even consider it possible to be wrong! Is voting the only way the Lord has left us to express our belief in politics? Nowhere in the scriptures does God command us to vote. He only asks that we be politically obedient!

Let the world know what you think should be done politically. There are lots of different ways of doing that. The Christian community should be very well known for its outspokenness in politics. There should be, there *must* be, a distinct Christian mind in politics.

The truth is, there is none. Instead of being politically active only on Kingdom terms, we adapt the terms of the secular humanistic mind, expecting that that will yield results. How naive!

Of course — it is here that pragmatism is slaying its tens of thousands among Christians. We say that we must live by faith only, but it seems that we are prepared to do that only *if circumstances allow!* If the circumstances leave us no choice, then we must bargain. I refuse to believe that this is a strategy which Jesus Christ would want us to follow.

Support Christian political parties

In spite of this accommodating attitude, however, we now have a Christian political party in Canada. Now one expected that it would be welcomed. In fact I have a strong suspicion that our "Christian" politicians find it embarrassing to have a Christian Party. Some shrug it off, saying: This Christian Heritage Party will not amount to anything. It won't have a ghost of a chance. Besides, what do they know about politics? They have so much to learn yet!

Agreed, they must learn an awful lot yet, but not half as much as the existing political parties. The latter know absolutely nothing about Christian politics. In fact they are opposing it!

Meanwhile the negative response shows how far we as a Christian community have strayed in the area of politics! We have surrendered to secular politics. We think that *we* have to do it somehow, ignoring the promise of Jesus Christ at the time when He gave the Great Commission (and that includes politics): "Lo, I will be with you till the end of the world!"

Dear fellow Christians, make a clean break with secular humanism in all its forms and forge ahead in the name of the Lord — politically. Give the Christian Heritage Party of Canada your full support. Never mind the opposition you will encounter.

Syrt Wolters is a part-time barber, living near Victoria, British Columbia.

Building a new covenant

...continued from page 1

basic aboriginal rights which need to be recognized and guaranteed as an integral part of the constitutional process":

—the right to be *distinct peoples;*

—the right to an adequate *land-base;*

and

—the right to *self-determination.*

These three basic rights can be recognized and implemented in Canada, write the sponsors of Project North, only through aboriginal self-government. Furthermore, this right to self-government must be entrenched in the Canadian Constitution.

Not a blueprint

"A New Covenant" does not contain a blueprint for how aboriginal self-government should be structured. Indeed, the statement includes the recognition that complex negotiations would need to be carried out at all levels of government to make the hoped-for constitutional right a reality. What the churches hoped to offer, however, is the articulation of a vision for Canadian policy-makers which would signal a new way of dealing with Canada's aboriginal peoples.

The native leaders responded to the reading of "A New Covenant" with appreciation and respect, but challenged the church representatives to go beyond their nice words by performing three important roles in the days leading up to the First Ministers Conference.

Georges Erasmus, head of the Assembly of First Nations, reminded the church leaders that, in past years, the churches had encouraged the native leaders to trust the representatives of the European countries when they were asked to sign treaties. Now the churches had the opportunity to "play the role in reverse," said Erasmus, by encouraging the government leaders to trust the aboriginal leaders.

Secondly, the churches were told that they ought to take up the task of stimulating public awareness.

The third request which the aboriginal leaders made to the church representatives was that their efforts to gain their rightful place in Canada be remembered by the churches in prayer on Mar. 22 — the Sunday before the First Ministers Conference is to take place in Ottawa.

Because "A New Covenant" was presented in a highly politicized context, the spiritual dimensions of the statement tended to become obscured. As some aboriginal people acknowledged before and after the official presentation of the statement, herein lies the greater challenge to the churches. What is needed, said one Micmac Indian from Nova Scotia, is not so much political trust as the true acceptance on a spiritual level of the aboriginal peoples in the Christian churches. Although the political support of the churches is important to them, it appears that some aboriginal leaders are even more concerned about developing a new spiritual covenant with the Christian peoples in Canada.

Copies of "A New Covenant" can be obtained by writing to the Council of Christian Reformed Churches at 3475 Mainway, P.O. Box 5070, Burlington, ON L7R 3Y8.

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Let us assume Oral Roberts is being truthful

Ron Wiggins

I like the way God Almighty deals with His servant, Oral Roberts. Directly. In plain language. Like the Mafia.

In a taped television appeal to raise $4.5-million for medical missionary work at Oral Roberts University in Tulsa, Okla., the evangelist last week said God told him, "If you don't do it (raise the $4.5-million), I'm going to call you home in one year."

In April, Roberts said, God asked him to raise $3.5-million. Roberts passed the plate and his flock was good for it. The creator has since upped the ante, reproving his agent for simply turning out doctors and letting missionary work slide. "Turn it around and send it to other countries," God said, according to Roberts.

So now when Roberts appeals to his television followers to flop open that chequebook and write out a serious donation, he says — and this is a quote — "extend my life."

Now I know how President Reagan must have felt trying to get our hostages home. Oral Roberts is the hostage. We have a year to pony up $4.5-million or God is going to kill him.

Do we want Roberts to live? Of course. He's the only man on earth who talks directly with God. And every sane American wants better relations with heaven. But extortion is extortion and if we ransom Oral Roberts off this time, what's to keep God from coming back and demanding $10-million, $20-million, $100-million?

My advice — send no money. Wait and see. If Oral Roberts' soul sheds the flesh after a missed deadline, that won't prove a thing. But if God tells him to call a press conference and then lifts him slowly skyward with appropriate special effects, angelic choirs, adoring hosts and whatnot, then I am prepared to be impressed.

And then, I promise you, my cheque will be in the mail.

Reprinted excerpt from ***Palm Beach Post.***

NRB proposes ethics agency for television preachers

WASHINGTON, D.C. (RNS) — Influenced partly by the Rev. Oral Roberts' controversial money-or-death fundraising appeal, well-known television and radio preachers have decided to set up a national ethics commission to monitor the financial activities of religious broadcasters.

Critics charged, however, that the monitoring commission, approved quietly here during the recent annual convention of the National Religious Broadcasters (NRB), was deliberately made too weak to prevent unethical practices. They said the panel will make it possible for evangelists to bypass tough standards of public accountability upheld by an eight-year-old evangelical bureau which leading TV preachers have refused to join.

"Some people think this is just a coverup," said the Rev. Ben Armstrong, executive director of NRB, in responding to the criticism. "But we believe the commission will set fair, equitable, and high standards."

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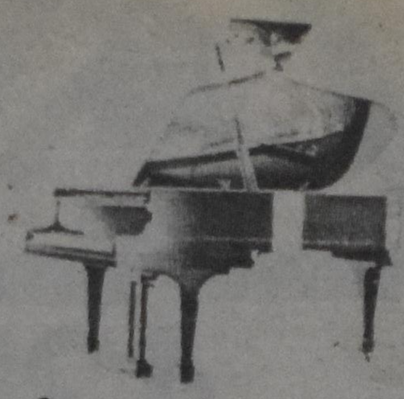

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Church news

Christian Reformed Church

Classis meetings

Classis Hamilton is scheduled to meet on May 13, 1987, at Redeemer College. All agenda items must be in the hands of the stated clerk by Apr. 1, 1987.
Stated Clerk: Richard Stienstra

Classis Huron will meet in regular session on May 13, 1987, at 9:30 a.m. in Palmerston CRC. All material for the agenda should be in the hands of the stated clerk of classis by Apr. 1, 1987.
Stated Clerk: Dirk Miedema

Classis Toronto will convene for their spring meeting on May 20-21, 1987, at the Immanuel CRC of Brampton. All items for the agenda should be in the hands of the stated clerk by Apr. 3, 1987.
Stated Clerk: Henry Lunshof

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Pastoral Pondering

Is Oral Roberts poor enough?

Carl Schouls

"Oral" — I know it's a bit of a cheap shot (he probably didn't give himself that name) but I can't help think how this name suits him. Oral — "endowed with speech." The name is listed among the 15,000 in "What To Name the Baby." Maybe his parents knew something.

Oral has been much in the news lately. It is no little thing to claim you must raise a total of $8-million over and above regular expenses by the end of March or you'll die. The fact that God told him so directly gives yet another wrinkle to it. Of course, God relented. Oral now has until March of 1988 to reach his quota.

According to *Christianity Today* ("Did Oral Roberts Go Too Far?" — Feb. 20, 1987), this is not the first time he had direct communion with God. In 1975 he asked God to take him, but God did not respond. A few years ago he had a conversation with a 900-foot Jesus. His biographer, David Harrell, is quoted as saying, "Some are saying Oral is a swindler. It's not that simple. I firmly believe he thinks he heard from God ... The best indication of Oral's sincerity is his lack of pragmatism."

Meanwhile, a Las Vegas bookmaker has asked state gambling officials for approval to post odds on whether Roberts will raise the millions needed to keep him alive. And a report in *Radio Philes* of February '87 (a monthly radio news magazine) tells of a Tulsa (Roberts' "Jerusalem") disc jockey who got into a lot of trouble by announcing that he had had a vision of a 900-foot Lassie who had commanded him to build a 60-storey animal hospital to which all listeners should contribute money — or else *they* would die. In the resulting furor, Oral Roberts University pulled about $8,000 in advertising off the station.

Danger of hucksterism

I have no idea of Mr. Roberts' personal wealth. It must be noted that he asked nothing for himself. The $4.5-million requested for the medical mission program may well be legitimate. As head of a religious empire which needs millions of dollars per year to keep going, Oral cannot be expected to live like a pauper (or, even like an ordinary minister!) Oral is no Keesje (did you read my two previous "ponderings"?). Surely, some of the money which flows through his channels must stick to him. And, that too, may be quite legitimate.

What is so sad about all this is that he has given occasion for the name of God and the cause of the Lord Jesus Christ to be mocked. This is the danger (and not the only one!) inherent in so much of the hucksterism surrounding evangelicalism, particularly as it expresses itself via the electronic church.

Although $1.6-million was raised in the 10 days following the appeal, there must certainly be a backlash coming. How long can we put up with TV "evangelists" asking for money so that they can stay on TV to ask for money? How long can we put up with some of the garbage which is, at best, embarrassingly poor entertainment (Jim & Tammy) and, at worst, blatant blasphemy (Peter Popoff, wiping his sweaty brow and giving the dirty hanky to some poor old lady, telling her this "Holy Spirit sweat" would do wonders if laid on her sick loved one! I saw it!)? Surely, one day the real evangelical community will rise up and say, "Enough!"? Maybe that will be God's way of putting a stop to this unhealthy development at the edge of the church.

Blessed are the poor

Oral Roberts is a rich man. Anyone who has a university named after him and who controls an organization that size is not poor, materially speaking. There are many like him. And for everyone who has made it, there are dozens out on the small-town circuit, grasping for that shiny brass ring. Pity them.

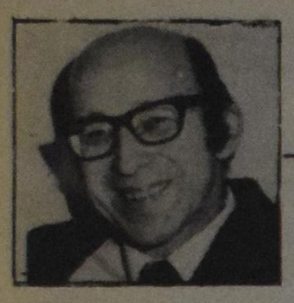
Pity the people who encourage them. Is it really true that there is one born every minute) You'd think so. $1.6-million in 10 days — the rest they're not telling until it's all in or Oral is all in — whichever comes first!

Keesje was poor. I think he is rich now. Many of God's people are poor. All of them know something of being poor in a spiritual sense. But they all become rich — in every sense of the word.

I hope Oral will one day be rich, too. I really hope so. But, then we may also expect to hear something from him about his poverty.

And, please Oral — no more visions! Stick to the Word! Else, I will start telling the people about the 365-foot ocean-going yacht I "experienced," which will allow me to really get into maritime evangelism!

Carl Schouls is pastor of the Free Reformed Church of Vineland, Ontario.



Pastoral Letter

Are you suffering from grudgitis?

Leonard Schalkwyk

The other day I finished reading the book *Peace Child,* by Don Richardson. It is the story of a missionary who daried to go and live among an unreached headhunter tribe in Papua New Guinea.

Cannibalism

The villages of this country were always at war with each other. The very tradition fostered hatred, revenge and unforgiveness. When someone of another village had been captured, they would riddle his body with spears, chop off his head and drain all the blood from his body. Then they would cut up the body in pieces and start roasting the flesh over their cooking grills. They would savour their enemy, eating him in little pieces. As topping they used his brains, which they scooped out of his cracked skull.

The other village would hold a grudge against them for years, until the opportune time for revenge came. Then they would in turn capture an enemy and feast upon him.

The test

It seems rather hopeless to bring the gospel of the peace of Jesus to such people. Yet, one Christmas Day, the miracle happened. The missionary had been waiting for this for a long time.

That Christmas Day became the great test as to whether those who had become Christians really had understood the gospel and could let go of their age-old grudges.

This had never been tried before in Sawi history: the missionary had planned a meeting of all the villages together. There they came down the river in their dug-out canoes. Would they land? Would the man whose brother had been eaten in that village be ready to enter the village peacefully? Or would he still hold a grudge and stick a knife into a body during that meeting? The missionary was worried. Had he taken too much of a risk in organizing this get-together?

One warrior came face to face with the person who had eaten his baby! He had never had a better chance for revenge!

But, they all filed quietly into the great meeting house and sat down. The Christians from one village arose and crossed the floor to lay gifts of sago, beetle grubs and wild pork at the feet of their enemies. Then another village took its turn. The giving went on and on, while the full-throated singing of the Christian Sawi swelled in the darkness of the night.

Peace

I was *happy* reading this story. For the same peace-making *does* happen among us.

In Classis Toronto, we have very differing views which will surface during classis meetings. We speak our mind boldly and unafraid. Yet at the end of each Classis we stand and sing a rousing gospel song. It sounds like a powerful male choir. We shake hands, pat each other's back and smile as we wave goodbye.

I have never met anyone who did not want to shake my hand, for they know that I hold no grudge against anyone. And when I am elected to yet another function in Classis, I know that our friendship is real.

I also think of my own congregation. We are a close-knit community. We belong together. We cover each other's sins and do not speak about them. We extol each other's virtues. We can shake hands with anyone after a church service.

Grudge?

Yet, we, "advanced" Christians, sometimes compare unfavourably with those converted headhunters. Did you ever hear the remark, "I have forgiven him, but it will never be the same again between us; our friendship is spoiled forever." Is it? God forbid! Then your forgiveness is not real.

Ah, you say, give me time. Time to heal. How long? Maybe you want time to allow a grudge to fester?

Are you suffering from grudg-itis? Grudgitis is a deep-seated grudge that can fester for years. In our English language you can "carry" a grudge, "hold" a grudge or even "nurse" a grudge. But that is not Christians language. Cannibalize that grudge; don't nurse it to keep it alive!

Next time you meet your "enemy" — walk up to him or her and shake hands warmly, flash a smile.

Smile your crippling grudgitis away by the grace of the Peace Child of God.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

A new standard for mission interviews?

At 5 o'clock one snowy morning, a missionary candidate rang the bell at the address of the missionary examiner's home. He was ushered into the office, where he sat till 8 o'clock for an interview.

The examiner, a retired missionary, began his interrogation.

"Can you spell?"

Rather mystified the candidate answered, "Yes sir."

"All right; spell baker."

"Baker — b-a-k-e-r."

"Fine. Now do you know anything about numbers?" the examiner continued.

"Yes, sir; something."

"Please add two and two."

"Four" replied the candidate.

"That's fine," commented the examiner. "I believe you have passed. I'll tell the board tomorrow."

At the board meeting, the examiner reported on the interview. "He has all the qualifications of a missionary. First, I tested him on self-denial, making him arrive at my house at 5 a.m. He left a warm bed and came out in the snow without any complaint.

"Second, I tested him on promptness. He arrived on time."

"Third, I examined him on patience. I made him wait three hours to see me."

"Fourth, I tested him on temper: He failed to show any sign of aggravation or anger at the delay.

"Fifth, I tried his humility by asking him questions that a seven-year-old child could answer, and he showed no indignation. So, you see, I believe the candidate meets the requirements. He will make the missionary we need."

Spirit-given abilities are necessary; but Spirit-produced fruit is more significant.

Reprinted from Calvin Kerux (Feb. 6, 1987). Originally from: Nineteen Gifts of the Spirit, by Leslie B. Flynn. Victor Books, 1975.

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Education

Robert VanderVennen, page editor

Christian schools in Alberta: a study in contrasts

John Van Dyk

How is Christian schooling faring in Alberta these days? Recently I had an opportunity to gain a first-hand impression. I spent six days in Alberta Christian schools, consisting of an inservice workshop in Lethbridge on the topic "Teaching Christianly," observations in some 30 different (kindergarten through Grade 12) classrooms in the Christian schools in Calgary, Red Deer, Lacombe, and Edmonton, along with discussions with numerous Christian educators in the province. This range of contacts gave me a glimpse into the life of the Christian school movement in Alberta.

This experience led me to draw two important conclusions. First, Christian schooling in Alberta is clearly on the move: in every school I visited I found abundant evidence of creativity and innovation. True, traditional methodology remains well entrenched. Nevertheless, a trend towards new and more effective curricula and teaching practices is evident in nearly every Christian school in Alberta. A second conclusion emerged as well: in Alberta the Christian educational scene is alive with contrast.

A study in contrasts

What sort of contrasts? I single out several. First, one needs not be in Alberta very long to sense the differences in general institutional strength. Some of the Alberta Christian schools are struggling with declining enrolments, financial pressures, and inadequate church and constituency support. Others, in contrast, are flourishing in every sense of the word.

Government-imposed curriculum

A second contrast has to do with the response to the government-imposed curriculum. Many teachers feel that this curriculum controls and restricts their work to altogether too great an extent, and, consequently, prevents them from implementing what they believe to be a truly Christian education. Others, however, see the curriculum guidelines as helpful and sensible, providing the Christian schools with a genuine challenge and allowing them all sorts of room to promote a Christian perspective. Especially the governmental guidelines for the primary grades meet with widespread approval. These guidelines stress a student-oriented approach and an integrated curriculum.

Government Grade 12 exam

A particular bone of contention is the government Grade 12 exam. This test weighs heavily with the admission authorities at the Alberta universities. I did not hear much support for the exam. It is a largely factual and objective examination, and fails to test much of what we expect our Christian students to have learned. Also, it often forces teachers to teach for a test. Nevertheless, some voices of approval can be heard here and there in the Alberta Christian schools. Some argue, for example, that the Grade 12 exam gives the Christian school a unique opportunity to demonstrate excellence.

Basal readers

In Alberta, as in many other places, there exists, furthermore, a lively debate about the merits and demerits of basal readers in the primary grades. Some claim that the basal readers are essential if the teaching of the language arts is to proceed in an effective manner. Others — and I believe them to represent a majority in Alberta — argue that the basal readers are artificial and do not do justice to the natural learning abilities of children. These voices support a "whole language" approach, or some version thereof. The "whole language" approach promotes the idea that children best learn to read and write in whole sentences in larger contexts, not by studying individual sounds, words and phrases or by examining phonics.

Learning centres

A final point of debate concerns the introduction and use of learning centres. Such centres come in many varieties. Typically, classrooms organized as learning centres will not have the traditional rows of desks, but tables around which children work at various projects. Though a first impression might lead an observer to conclude that the class is noisy and unstructured, in reality in such classrooms much organized and individualized learning goes on. Already these learning centres are a common occurrence in Grades K through 2. The Alberta government encourages such learning centres, and would like to see them used through the sixth grade. Learning centres, however, do not meet with universal enthusiasm in Alberta. To organize effective learning centres requires much effort and work on the part of already overburdened teachers. To those accustomed to the more traditional methods, the learning centres represent too radical a departure from what is tried and tested and comfortable.

Government supports innovations

As suggested, the Alberta authorities support and encourage the innovations. It seems to me that the Alberta department of education is recognizing what we, Christian educators, have all along taken to be a normative creational situation, and is implementing what a number of Alberta Christian schools have already practised for nearly a decade. As one school principal put it, the Alberta department of education is bumping squarely into God's creational design: the Lord created an integrated universe, and so an integrated curriculum cannot help but do more justice to educational effectiveness than a traditional disciplinary approach. Moreover, the government's strong stress on student activity undoubtedly represents — as long as it does not fall into the unstructured forms of an earlier progressive education — a healthy correction of a stifling and stale and all too common intellectualism.

Alberta Christian education, with all its contrasts, is clearly on the move! What the outcome will be remains to be seen. Meanwhile, these efforts surely merit not only our close attention and perhaps widespread imitation, but also our prayerful support.

Dr. John Van Dyk is professor of Philosophy and Director of the Center for Educational Services at Dordt College, Sioux Center, Iowa.

Redeemer students qualify for OSAP grants

ANCASTER, Ont. — Redeemer College students can now qualify for grants from the Ontario government, announced President Henry R. De Bolster. Until now they were only eligible for loans under the Ontario Student Assistance Program (OSAP).

This breakthrough came after more than two years of pressure by the college, and is a welcome evidence of government recognition. The grants will greatly lower the het cost to Ontario students of attending Redeemer.

Dear Leslie,

You've always been interested in what goes on at the Institute for Christian Studies — academically, that is. Why don't you get involved in it yourself? Hold on — I'm not suggesting that you study philosophy for ten years and get into the M.Phil.F. program! They've come up with a series of correspondence courses that might be just right for you.

The idea is this. For $100.- per course, they send you a package of reading materials on a certain subject, along with a guide that helps you work your way through the readings. It asks the sort of probing, foundational questions they ask at the ICS, just to stir things up and get you thinking about some important issues.

If you take 10 of these courses, you can get a Diploma in Christian Studies from the ICS. It would look terrific in the den! I thought this might interest you because you are a self-starter and you're very self-motivated.

A correspondence course like this would also be a terrific idea for your weekly discussion group.

Right now, five courses are already available. Why not write to ICS for further details. Let me know what you think

Your friend, George

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Malapropisms!

"Malaprop" doesn't mean "bad crutch." The word describes a trait of Mrs. Malaprop, a fictional character who often got phrases slightly wrong when she used a word sounding like one she intended, with hilarious effect. Grade 7 students at West Edmonton Christian School learned about Mrs. Malaprop and tried to imitate her, with these results:

★★★★★★

I went to the fridge to get some diet croak.
I went to a medical fool for a degree.
In southern Alberta farmers use pestilence to kill grasshoppers.
He decorated the inferior of his apartment.
We're working with fractures in math.
There was angel parking at the restaurant.
Do you like synonym and sugar on your toast?
Would you like to eat by camel light?
In option class we do inferior design.
Yesterday I skated on the flooded rice path.
We fed the horses oaths.
Mrs. Brown had an institution that her son was lying.

Can you think of some better malapropisms?

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A transplant that lasted a week

Bert Witvoet

I spent a week in Florida the third week of February, with my mom, as we visited a sister and brother-in-law. It was a welcome break from the routine in a colder climate.

Florida is very difficult to get a hold of as a place, I think. It's not hard to restrict yourself to meeting only other tourists or "semi-natives," as a bumper-sticker put it. About 60 per cent of the population of Florida is retired, which means that most people there are not actively involved in the affairs of Florida society. A native Floridan expressed his frustration through an eloquent bumper message: "When I get up north, I'm going to drive slow too."

"A person must flourish where God has seeded him" a Dutch saying has it. How can Canadian "snowbirds" flourish in Florida? When they're retired, it is a good place to lengthen life and escape frostbite, I guess.

The *St. Petersburg Times* featured an excellent analysis of how American foreign policy is no longer trusted in Europe. The same paper carried a report on racial riots in Tampa after the police killed a young black by putting a neckhold on him, temporarily cutting off circulation to the head. Reading the local paper helped me get a better handle on Florida reality.

Flying suitcases

What is also real in semi-tropical, central Florida is the host of gulls, pelicans, egrets, herons, ibises, geese, ducks, woodstorks, sandpipers and other waterfowl which frequent the shores of the Gulf of Mexico and Tampa Bay. For a birdlover like me, it's instant entertainment and worship. All you have to do is stand near the water with a long stick, pretend you're fishing, and a pelican, nicknamed a "flying suitcase" will place itself 10 feet away from you.

At Cyprus Gardens the display of flowering shrubs and exotic birds is breathtaking. The gulls are absolutely brazen, impertinent, shameless and saucy. They swoop down on people carrying trays with fish and fries, startling the unsuspecting and usually taking off with a good hunk of fish. The "let's-feed-some-leftovers-to-the-cute-gulls" kind of tourism has produced this kind of unreality.

Cyprus Gardens is backdrop for the religious television program "Day of Discovery" with Richard DeHaan and his no-cavity choir. The program and the place suit each other. Both have that strange mixture of natural beauty and artificial showmanship.

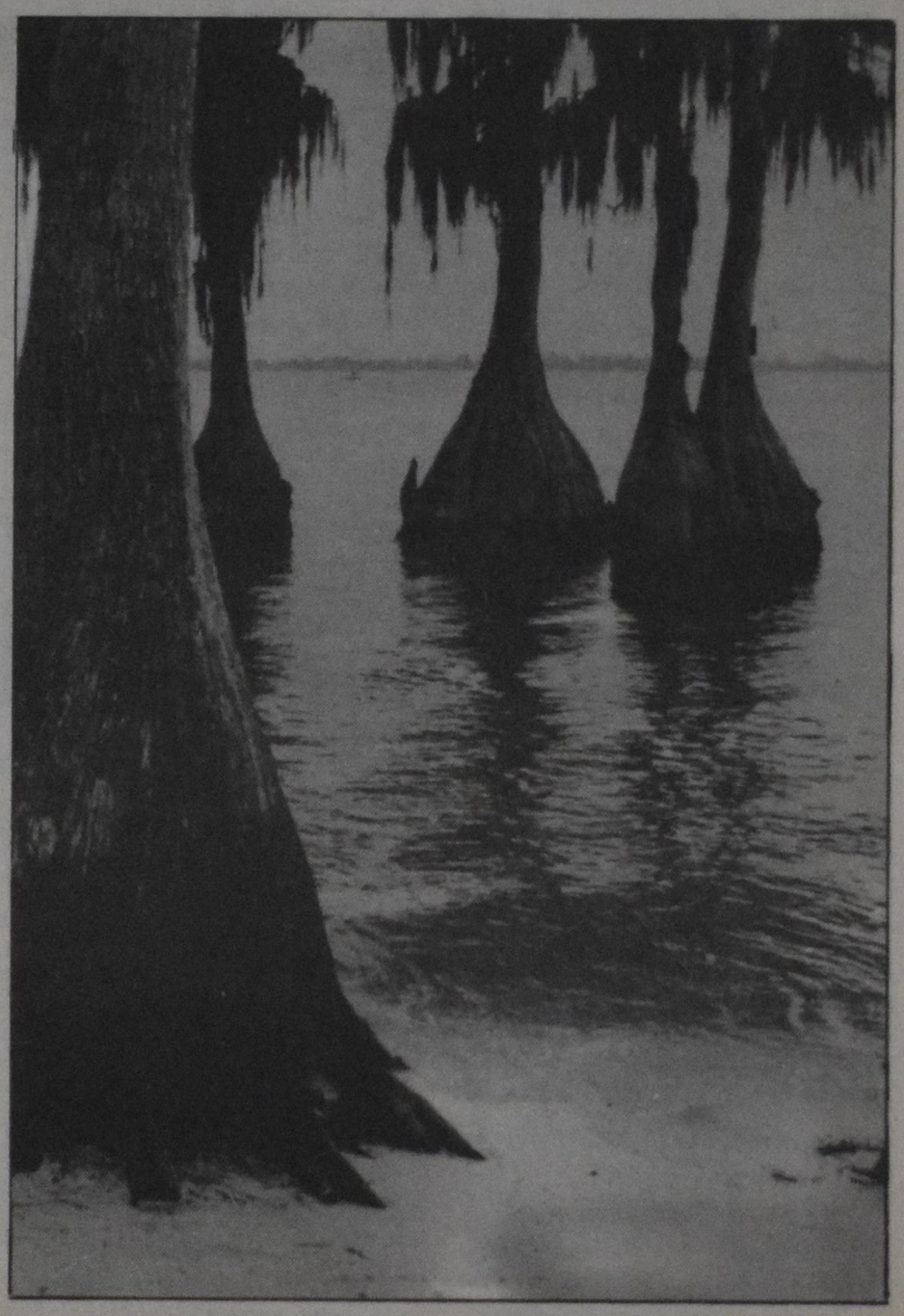

Photo: Bert Witvoet

Trees overgrown with Spanish moss in Cyprus Gardens.

Photo: Bert Witvoet

Mother duck and one-week-old ducklings near a pond.

Home sleet home

Mom and I returned with half a bushel of tree-ripened oranges. The citrus fruits in Florida are out of this world. So were we for a few moments when we re-entered the cold air at Pearson International. But after the initial reminder that the upper half of the northern hemisphere is in reality the home of the brave, I have not minded the nippy breezes as I walk to work in the morning.

I smile at the arctic snowbirds which come to our "southern" landscape during the winter months. I feel like putting a sticker on my feeding station which reads: "When I get to the Arctic, I'm going to squawk too."

I am glad I saw no robins in Florida. A few weeks from now I will greet them with an enthusiasm as if I had never been away.

We didn't take any palm trees along to plant in the backyard. A tree has no choice but to flourish where God has seeded it.

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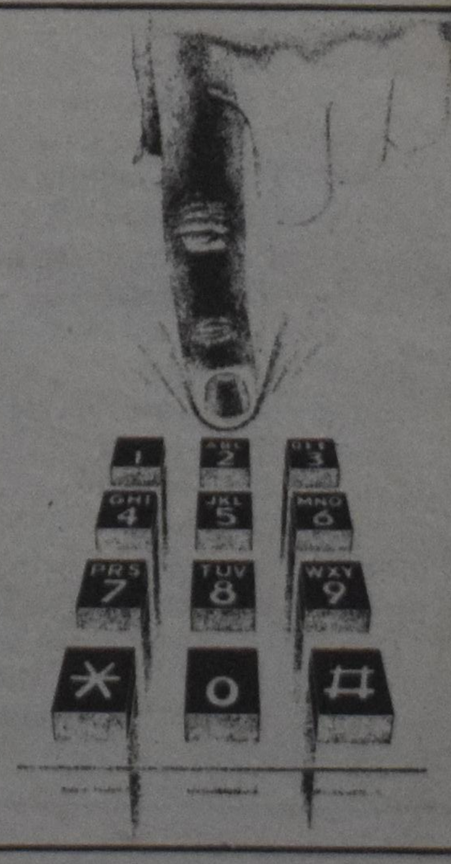

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Family

And a child (with Garfield) shall lead them

Margaret Hoggard

Like many parents, I believe in letting children learn from their own experiences. But sometimes, when I see my son Andrew making mistakes, I find it impossible to resist sharing the benefit of lessons I have learned. After all, I have had 22 more years of living — and hard years at that.

I am often humbled, however, when it is *me* who benefits from *Andrew's* experience. And I see God's unmistakable influence in the lessons I am taught. My most severe comeuppance (to date) transpired when Andrew was six years old.

For some time, he had been pestering me to let him take his stuffed Garfield to school. Garfield, a cherished gift from his favourite aunt, was more than a toy. Andrew slept with him every night and brought him on every family outing. Garfield joined us for meals, listened to the stories we read, and watched television with us.

Garfield was part of the family. It would be devastating if anything happened to him.

"Your teacher wouldn't like it," I reasoned, hoping to convince Andrew to change his mind.

"She said it was OK to take toys to school as long as we kept them in our book bags until recess," he countered.

"The newspaper just had a story in it about a Cabbage Patch Kid who was kidnapped from a schoolyard."

"I promise I'll take good care of him."

I finally relented — after all, Garfield *did* belong to Andrew — and let him go to school for a day.

Naturally, I was alarmed when Andrew came home without him.

"Where's Garfield?" I asked.

"He went home for the night with Robert."

Robert?!!! I couldn't believe it. Robert was Andrew's sworn enemy, a little bully who was constantly punching, pinching and pushing my son.

Memories of favourite toys I had lent flooded back to me — a beloved doll returned, after a struggle, scarred with indelible blue ink; a prized book abandoned in the rain; a cuddly white pyjama-bag puppy who I was never to see again — and I had lent those toys to my best friends! What would happen to poor Garfield in Robert's hands?

"*Why* would you lend him to Robert, of all people?"

"I thought if I was nice to him, he would be nice back to me," Andrew replied calmly.

I spent the next half-hour delivering not one, but two, lectures, alternating between the themes of, "You'll probably never see Garfield again," and, "It's wrong to try to buy friends." For good measure, I threw in how hurt Aunt Heather would be if Garfield wasn't returned. (She was a student on a tight budget and Garfield had been an expensive gift.)

Andrew's brows furrowed in worry, and I was satisfied my warnings had penetrated. But then, his face cleared and his blue eyes sparkled.

"Robert will bring him back," he said without a waver.

"How can you be so sure?"

"He promised me he would."

I shook my head in exasperation. "I guess you'll just have to learn the hard way." I knew I was right, and it pained me that Andrew was in for a big disappointment. But I managed to keep quiet — until he came home from school the next day.

"Did you get Garfield back?" I asked as soon as he was in the door, even though I already knew what his answer would be.

"Yeah, and he let me bring home Tommy." Andrew pulled an unscathed Garfield out of his bag, along with an obviously much loved Teddy bear. "I knew Robert would keep his promise," he added.

"Struck dumb" took on a personal meaning for me at that moment: I felt as if I had been struck by lightning as my dumbness was made clear to me. And, for once, I had no trouble keeping my mouth shut.

Tears of remorse welled in my eyes but I could see my failings all too clearly. The very things God wanted from me were being shown to me through my son. He had turned the other cheek, forgiven his enemy, and treated others as he wanted to be treated himself. And he had faith in Robert in spite of his previous experiences with him.

Andrew stood before me now, without complacency or malice.

"Mom?"

"Yes, sweetheart?" I replied shakily.

"Can I let Robert have Garfield for the weekend?"

I was stunned. As stupid as I have been, he still respected my authority.

"Sweetheart, I was wrong. You were right." It was a bitter-sweet confession; bitter because I *was* wrong and sweet for the same reason. "You can lend your toys to whomever you want to. I'm glad you were right and Robert kept his promise. You were right to be nice to him."

Andrew smiled confidently up at me. "I knew I was."

Andrew is almost nine years old now. He has many friends and Robert has been one of his best. Every now and then, another boy will pick on Andrew. He still turns the other cheek, forgives them and treats them as he would like to be treated. Almost always, he wins them over to the side of friendship.

Garfield lays neglected in the bottom of Andrew's toy chest. I guess he is only a toy, after all.

And I am still struggling to live by my faith. But, through Andrew, I am learning how.

Margaret Hoggard is a freelance writer living in Strathroy, Ontario.

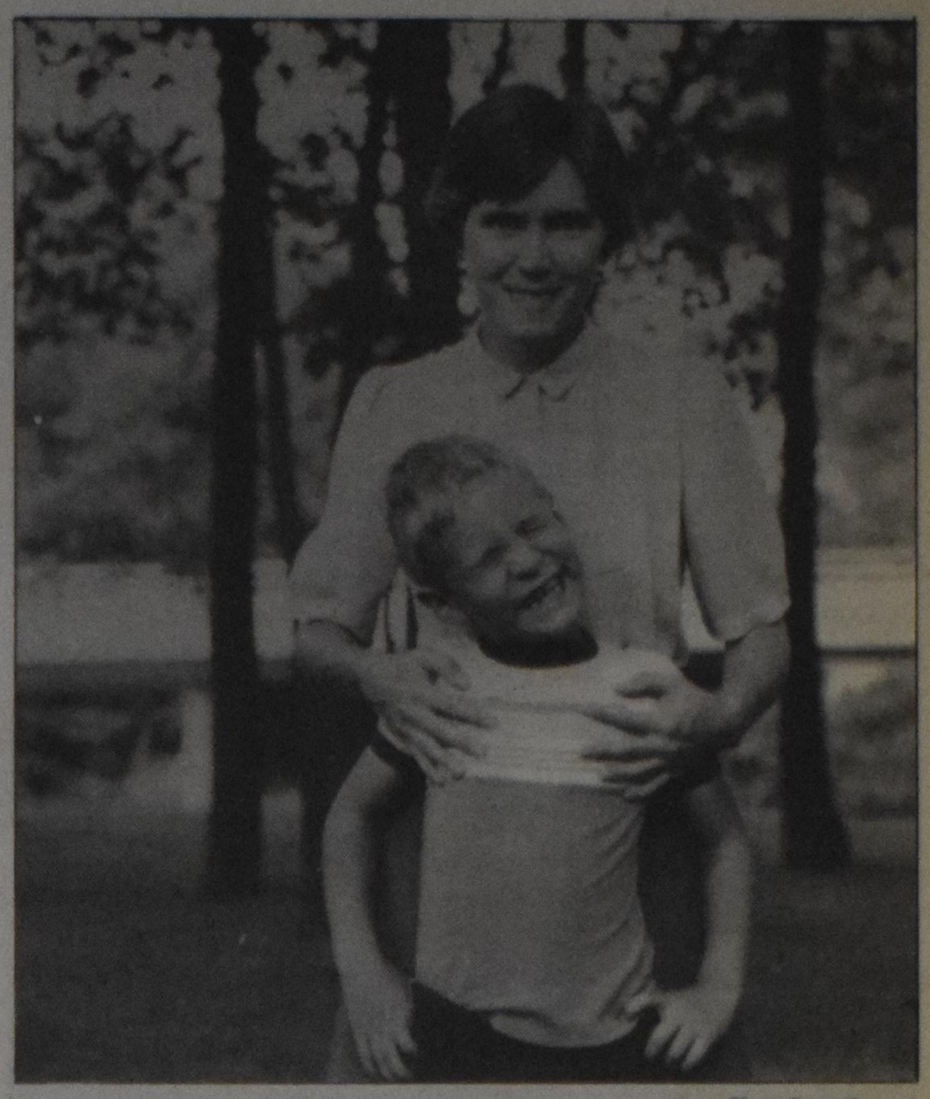


Photo: Royce Hoggard

Margaret Hoggard and Andrew: "say cheese!"

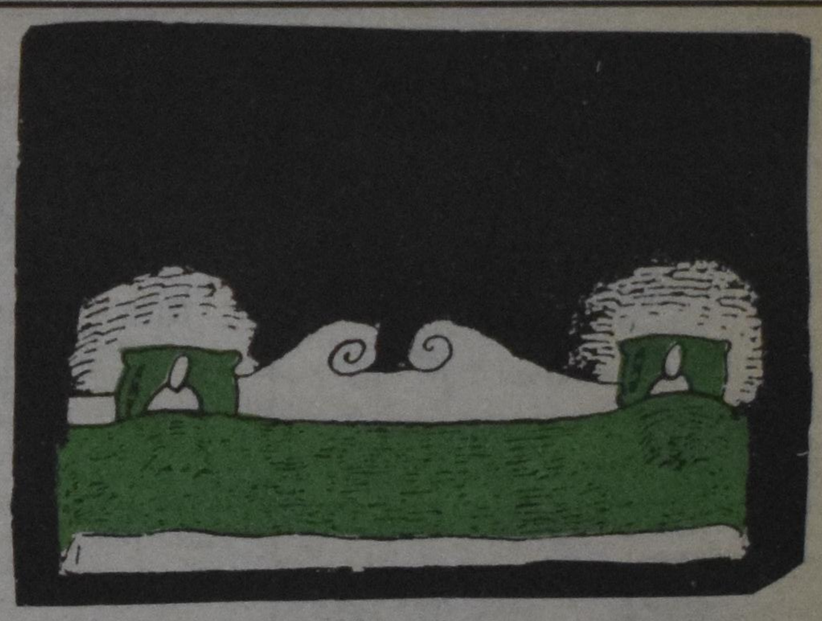
The birds

One wint'ry morning,
in snow-covered cedars,
I saw little birds
play in the snow ——
Twitter and flitter,
here and there,
Away they go!

Then I remembered
my children, when little,
played there in the snow.
At the end of the day
I would tuck them away
under blanket and spread
in a big, cozy bed.

So God will provide
for the birds,
and hide
them inside
the cedars,
huddled closely together,
under needles and feather.

Didy Prinzen,
Whitby, Ontario



Tucked in, talked out

Ford Madox Ford said that people go to bed together to be able to finish their talking. In this Philip Larkin poem, the couple seem all talked out. It is in "A Book of Love Poetry" (Oxford University), edited by Jon Stallworthy.

Talking in bed ought to be easiest,
Lying together there goes back so far,
An emblem of two people being honest.

Yet more and more time passes silently.
Outside, the wind's incomplete unrest
Builds and disperses clouds about the sky,

And dark towns heap up on the horizon.
None of this cares for us. Nothing shows why
At this unique distance from isolation

It becomes still more difficult to find
Words at once true and kind,
Or not untrue and not unkind.

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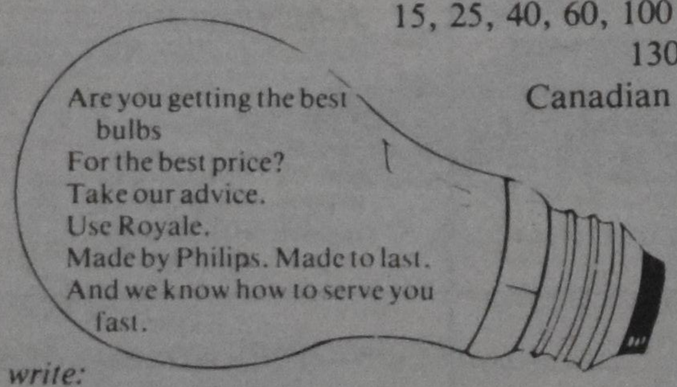

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Feature

Long-range mercy for Africa (6)

The CRC in Sierra Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week. (Next week: final instalment.)

Next to inescapable problems there is one problem which has no right to exist on the mission field, I believe: ambivalence on how serious our committed presence is in a given place. I say this because I think our mission workers in Sierra Leone don't always feel that their mission work has strong priority and staying power with us back home, with us who pray in our armchairs. So all of us need to become utterly clear, certain and glad about the vision that Christian mission work in foreign territory is there to stay, for at least a generation or two, God willing.

Reformed evangelism is not out to save disembodied "souls," but is committed to seeing *whole human lives changed* by the leading of the Holy Spirit. And not only individual personal lives, but also *the cultural patterns of society* need to be conformed to the will of God. And for Western Christians to train new, first-generation Christian Africans to be the indigenous Christian leadership who will themselves train the next generation will take at least a lifetime.

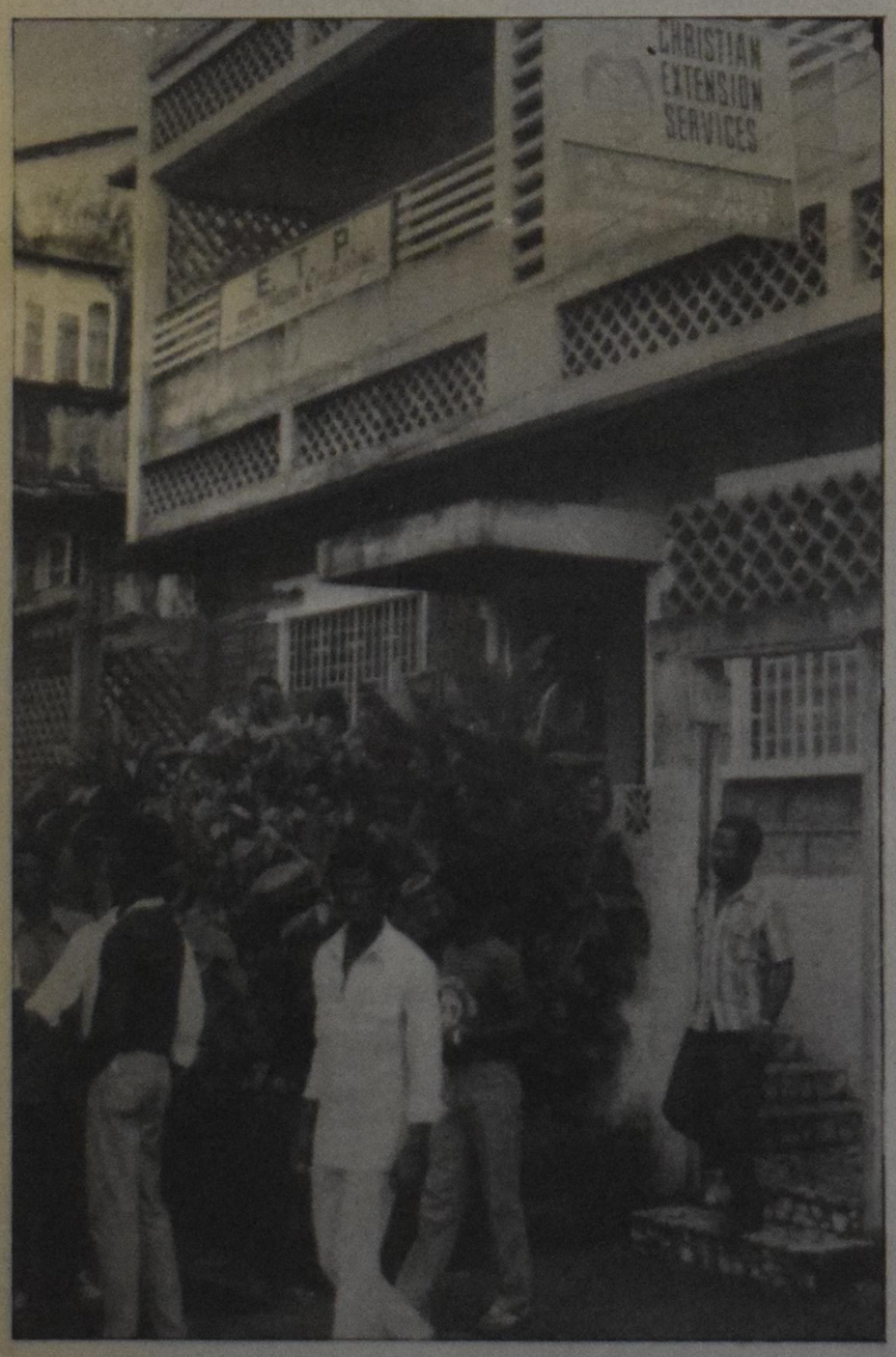

Photo: Calvin Seerveld

CES office in Freetown, capital of Sierra Leone.

Only an eye and ear

"You had better be careful, Seerveld," somebody says: "What do you know about foreign mission policy? I thought you taught philosophical aesthetics." That's so. And nobody who has never lived years on a foreign field and drunk the flies in his coffee, stuck in the loneliness *and* lack of privacy that goes with it, helpless heart aching to relieve the utter human misery and darkness you are wholly enveloped by, should ever think of setting foreign mission work policy.

So I only write as an ear and eye witness to what my wife and I experienced — an immersion course — as I led a concentrated band of 20 mission workers in exploring how the pilgrimage psalms are God giving us blessing and joy for hard times. And then we lived in the African bush village of Alikalia, exposed for 12-15 hours each day to what missionaries go through. We learned much more from the mission workers than we could ever have taught them.

As an educator, however, I know that forming a Christian way of life is not a short-term project. It's never like making a cup of instant coffee where you boil the water, pour in the powder, mix and serve. Nurturing a Christian vision and way of life could certainly not be a short-term project when it comes to helping a first-generation of African Christians find their own Christian style of life.

No piecemeal solution

If your best African Christian evangelist in a given place turns out to have two wives, what do you do? Sack a wife? Go for second-best? Move to the norm next time? God through Paul seems to say it may take historical time in places to do what God wants done. (cf. 1 Timothy 3:1-13) The Muslim-oriented polygamous blight on the Kuranko people is not the secularized serial polygamy of the West (one *after* the other). But "wives," like the single-parent mothers in the bush villages who thank God they have a growing boy who will help keep them from starvation, are tied into the whole economic web of things. It cannot be treated piecemeal. (As I recall, Nigerian pastors came to a Christian Reformed Synod in the '60s with the problem of polygamy: some converts had found out there was an Older Testament in the Bible too, with polygamous patriarchs who were men of God, and what does that mean for today ....)

The first-generation African Christian becoming a leader needs someone schooled in the scriptures, especially the Old Testament, which is close in setting to their tribal society, who can repeatedly give counsel nearby in the quiet of an evening, not as to a child but yes, as to one who is a "little one in the faith." (Luke 17:1-4, John 21:15-17, cf. 1 John 2)

No short-term help

If the best person you have found to become health officer in the bush village of Foria and surroundings, replacing Mary Kortenhoven, is a mild-mannered woman named Agnes, what do you do? Sell her a Honda on credit terms (see illus.), teach her the basic ropes, and then say, "We'll pay for you from faraway?" Kuranko women are not supposed to ride Hondas over rough terrain, dispense medicines, and sit on councils with men to decide policy! Even her Christian national CES co-workers who are men have a difficult time imagining her to be wholly equal in authority.

Photo: Calvin Seerveld

Agnes with Honda, on her way to dispense medicine.

Agnes should be able to expect the word of encouragement in her ear, the steadying hand when she is too bone-weary to stand, and wise advice directly on problems of life and death nobody can foresee — she should expect that from us who put her where she is, for a long, long time. The personal and cultural change she is undergoing *for Christ's sake* is gigantic. Our help must not be thinking short-term, with the result that we would leave behind spiritual orphans: our policy, attitude and practice should be as long-suffering as the Holy Spirit deems necessary.

Doing it right

You see, the Christian Reformed Church in 1979 decided to go to the most remote areas of Sierra Leone, where no other Christian agencies had ever been, to where ignorance of Christ, where desperate poverty and sickness were epidemic, you could say. It was like going to the Auca Indians. Synod set up a World Hunger Fund and specified it for Sierra Leone in 1979. We are going to do this right: carefully pick a little place in the world in which to be faithful to God with the full package of Reformed evangelism, the biblically-integrated Christian missionary relief effort.

Now it is 1987 and with all the ecclesiastical reorganization going on in CRC World ministries, as I understand it, (*the synodical World Hunger Fund* is no longer going to be reserved for the work begun in Sierra Leone.)

But let nobody think that hunger in Sierra Leone or in Africa generally can be phased out the way Ethiopian starvation faded out of the secular newspaper headlines, or can be cleaned up the way debris from a hurricane hitting Texas can be cleaned up. Hunger is endemic in Africa, and certainly in the remote bush country of Sierra Leone, so long as Christ's redemptive hold is missing on ... earning a living, *job* formation! which is interdependent upon *roads* you can travel on to get produce in quantity to market, which is tied in with being able to *read* records, all of which depends on reliable *health*, by enough of those who as confessing, born-again Christians love mercy, trade justly, and walk humbly with our God.

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Cinema summaries

Marian Van Til

Light of Day

Rated PG
Stars Michael J. Fox, Gena Rowlands, Joan Jett, Michael McKean
Written and directed by Paul Schrader

Paul Schrader just can't seem to escape his Christian Reformed roots. He can't seem to quit probing life's ultimate questions, and that's what makes this film (and all of his films) so fascinating.

This time around we're introduced to Joe and Patti and their parents. The latter are a devout couple who live in a typical Cleveland suburb. They love each other (though they don't talk much), they pray before meals, and their home shows evidence of their Christian outlook (there is a stack of *Banners* — yes, *Banners!* — and *Eternity* magazines on their coffee table, and a *Psalter Hymnal* on their electronic organ; the organ probably plays only hymns). But Patti is every Christian parent's nightmare. She deliberately got pregnant at an early age by no one knows who. She's a rock star now, with a bunch of sleazy, airhead friends. She steals, and above all, has shut out her parents because she's *had it* with all that religion stuff.

Joe isn't so bad; in fact, compared to Patti, he's his mother's pride and joy, and she tells him so — and she tells Patti so. Joe can't tolerate his sister's aimlessness; he drags her to dinner with their parents to try to maintain ties, and looks out for Patti's son with an almost parental love and sense of responsibility. And he makes restitution for things she has stolen.

The film zeroes in on Patti and Joe's varied responses to their Christian upbringing, and their relationships to their parents and each other.

Patti seems caught in an ever-downward spiral. She sings and lives only for herself because there *is* nothing else — no heaven, no hell, no "meaning." Joe, stand-in for his sister's defective conscience, tells her, "you don't really believe that." He's quit going to church too, but he knows you have to believe in *something* or someone.

But it takes more than concern and persuasion from Joe to turn Patti around. It takes staring death in the eye, forgiveness and forgiving. But in the end we're left to wonder whether Patti really has rediscovered the source of salvation, or whether she just longs to.

Schrader certainly isn't an evangelist, and it would be a mistake to try to read a coming to terms with the gospel (though definitely not with "organized religion") into this film. But we who are still "in the fold" would do well to allow ourselves to be instructed by the lessons learned by someone who has left it. There should be nothing like a thoughtful rebel to get a Christian community to carefully examine itself for signs of cancer.

Budget-rent-a-church

Bill Tuininga

I have yet to rent a car. A number of times, in order to move, I have rented trucks. But the need to rent a car has never come up. If I ever was to rent a car, I think that I would go to "Rent-a-Wreck," because they very likely give the best deal, and because it would suit my budget the best. But yet, "Budget" is a name that usually comes to mind when I think of renting automobiles.

The church has a budget, and seeks to live within its budget. But it shouldn't, like a business, simply try to give people the best deal for their dollar. Ministers do not peddle the gospel, the consistory is not the administrative board of a sales organization, and members are not clients who are out to purchase the best entertainment or service they can find.

I am concerned, however, that the business world has had a negative effect, not only on the administrative angle of church life, but also on the mind of the average member. Rather than treating the church as the visible expression of Jesus Christ on this earth, we treat it simply as an organization which we happen to like or dislike. If we like it, we join it — if we don't, we ignore it. If we like what it does, we support it — if we don't, we hold back. This attitude makes some sense, but we must be very careful, or soon we develop a "Budget-Rent-a-Church" attitude.

Easy to find reasons

Who of us, after all, likes to spend money on anything we don't care for? I don't, I can assure you! And I can also assure you that if we didn't budget our personal spending habits so that we give to the church as regularly as we make our payments to Cable TV, I could find many "good" reasons for not giving. And I have heard a few others give a list of why they don't like to give either.

Every local church has its members who do not like the budget envelopes. They sometimes say, quoting scripture, that one's left hand should not know what your right hand is doing. What that often means is that they don't want the church's left hand to know what their right hand is giving. I can appreciate the concern for privacy. On the other hand, we should never be embarrassed by our giving patterns, knowing that God sees how we handle every penny that comes in and goes out.

Some others think the church wastes a lot of money. One man I know questioned why he should give his money to a church that kept its lights on during the middle of the night. I haven't heard anyone complain yet when the preacher did that. They would only think he was "burning the midnight oil."

Another difficulty with giving, at least in the Christian Reformed Church, is the quota system. Many independent or congregational type churches do not have a quota, and so each local church determines what the budget will be for, including what mission causes they will support. That tends to reduce the chance for causes appearing on the budget which people have difficulty supporting. But inevitably, we almost all have one or more causes which we wished we didn't have to give our money towards. There are a few quota items which I myself would gladly omit giving to, shifting my giving dollars in other directions. But I believe this would be irresponsible on my part.

There is, I think you will agree, strength in unity. Jesus didn't pray for unity simply because He felt it was a nice idea. He knew that unless we stand together as a church, we fall. This is also true with respect to our giving. When members try to control the direction of the church by withholding funds, then we have decided that money has more clout than the Word, and we open the door for lobbying, politicking and disunity. Sanctions may work against South Africa, but I fail to see their place in the church of Christ.

Jesus was no miser

Now stewardship is very important. The church must not be wasteful or spend its money on causes not worth the name of Christ. At the same time it must not be cheap. Jesus was no miser, and His Father is very generous. But Jesus also never wasted money or threw away food. The disciples once thought Jesus permitted waste when a woman poured expensive perfume over His feet, but Jesus was quick to point out that the woman was prepared to pay any price to worship Him. We too should be ready to give up everything, in fact, even give up our life for Him. It takes the Spirit of Christ to know how to be good stewards of our life and possessions. A Masters in Business Administration from a university is not enough.

It also takes the sacrificial Spirit of Jesus Christ to know how we must give to the work of our Lord. Scripture does not legislate what amount we should give. But Paul did say, "each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." (II Corinth. 9:7) We will always be reluctant to give unless we have been surprised by the overflowing love of Jesus Christ, who "though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich." (II Corinth. 8:9) There are many reasons for not giving, but the many reasons for "sowing generously" all come together in a few words: Jesus Christ, our Saviour. May your and my giving, whether in the church or at home, reflect God's willingness to share His rich grace and goodness with us poor sinners.

Bill Tuininga is pastor at the First Christian Reformed Church in New Westminster, British Columbia.

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Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

VIS: "Know the Lord is God. It is He who made us, and we are His; we are His people, the sheep of His pasture." (Psalm 100:2)
With thankfulness unto God, we, Gordon and Christine, would like to announce the safe arrival of our daughter JESSICA GRACE, born Jan. 28, 1987, weighing 9 lbs. 13 oz. A sister for Klaas, Eric and Nathan. Jessica is the 12th grandchild for Mr. C. Vis, Edmonton, Alberta and Mrs. J. Heersping, Fort Myers, Florida, and sixth grandchild for Mr. and Mrs. F. Burghgraef, Dundas, Ont., and 10th great-grandchild for Mev. T. VanderValk, Makkum, Friesland, The Netherlands.
Home address: 46 Oak St., Port Colborne, ON L3K 4S6

Marriages

KAMPS-VANKEULEN: With deep joy and thankfulness to God who has brought us together, AUDREY LYDIA Kamps and WILLIAM ADRIAN Van Keulen wish to announce our marriage, which will take place, D.V., on Sat., Mar. 21, at 5 p.m., in the Providence CRC, Highway #8, Beamsville, Ont.
Home address: P.O., Jordan Station, ON L0R 1S0

PRINSEN-VANDERWERF: Mr. and Mrs. Gary Prinsen and Mr. and Mrs. George Vanderwerf are happy to announce the forthcoming marriage of their children CYNTHIA and PETER. The ceremony will take place Mar. 21, 1987, at 3:00 p.m. in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines. Rev. Henry Jonker officiating.
Future address: 1 Nickel St., St. Catharines, ON L2M 1N4

Anniversaries

1929 March 13 1987
FRANK JOHN and TRENE FLACH
(nee Horlings)

married 58 years.
"May the Lord bless them in the years to come."
With love from:
Rena & Richard Hyma — Brampton
Catherine & Robert Jotautas; Michael, Rebecca — Brampton
David & Katherine Hyma — Brampton
Donald Bruce Hyma — Kingston
Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., Apt. 205, Brampton, ON L6V 3N2

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

Hollum Bowmanville
1937 1987
50th Anniversary Celebration
All relatives, friends and old neighbours are invited to celebrate with

DIRK and ANN BYLSMA

their 50th wedding anniversary.
OPEN HOUSE: to be held at the Maranatha CRC in Bowmanville, on Saturday, Apr. 4, from 2-4 p.m.

Winterswijk Tavistock
1952 March 11 1987
"The Lord will watch over your coming and going both now and forevermore." (Psalm 121:8)
With gratitude to the Lord, we wish to announce the 35th wedding anniversary of our parents and grandparents,

JOHN and DINIE GREVERS

Congratulations Mom and Dad, Oma and Opa!
We pray that God may continue to strengthen and guide you in the years to come.
Much love from:
Mary Grevers
Henry & MaryLou Grevers; Jennie, Jeremy, Ryan, Brandon, Lindsay
Grace & Harry Schipper; Erica, Laura, Darryl, Anita
Bernice & Tim Bentum; Timothy, Heidi
Ingrid & Bill Los; Robin, Rosanna
Address: P.O. Box 52, 115 Wilton St., Tavistock, ON N0B 2R0

1942 March 24 1987
"O Lord Almighty, blessed is the man who trusts in you." (Psalm 84:12)
We rejoice and give thanks to the Lord for His faithfulness shown to our parents and grandparents as they celebrate their 45th anniversary.

DIRK and JANTINA HILBERDINK
(nee Sibma)

We pray the Lord will continue to bless and guide you.
With love:
Dick & Irene Hilberdink; Kevin, Brian, Jason — St. Catharines
Joe & Dallas Hilberdink — Port Robinson
Lisa, Wayne, Mark — St. Catharines
Tracy — St. Catharines
Jake & Didy Hilberdink; Rachel, Karen, Amy — Kingston
Dick & Flo VanderMeer; Chris, Tim — Bancroft
An open house will be held on March 28, 1987, in the Fellowship Hall, Kingston CRC, 2-4 p.m.
Home address: 809 Danbury St., Kingston, ON K7M 6N5

1952 March 10 1987
With thanks and praise, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

WYTZE and DIRKJE MARTENS
(nee Wiersma)

With love from their children and grandchild:
Ralph & Janet; Randy — Stoney Creek
John — Burlington
Mary — Downsview
Florence — Burlington
Their wedding text: "The angel of the Lord encamps around those who fear Him, and He delivers them." (Psalm 37:7)
Home address: 356 Henderson Rd., Burlington, ON L7L 2P7

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Anniversaries

1952 March 24 1987
We rejoice and give thanks to the Lord as our parents celebrate their 35th wedding anniversary,

FRED and KLAZINA WIERSEMA
(nee de Weerd)

Happy anniversary!
With love from your children and grandchildren:
John & Marilyn
Alice & John
George, Edward, Stephen, Matthew, Adam.
Home address: 1187 Greyrock Cresc., Ottawa, ON K2C 2A3

Personals

Christian male in his late twenties would like to meet a female companion between 25-30 years old. Must be willing to live in the country and enjoy outdoor sports. Serious replies only. Please reply to: File #2454, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Obituaries

"The eternal God is your refuge." (Deut. 33:27)
On Sunday, Mar. 1, 1987, the Lord called home, into His eternal glory, our dearly beloved mother, grandmother and great-grandmother,

FREDERIKA WILHELMINA BUIST
(nee Duimering)

in her 84th year.
Predeceased by her husband Jenne Buist in 1966, her eldest son Wiebe in 1985 and an infant daughter in 1933.
Her children:
Agatha Buist (nee Salomons — Burlington
Jan & Corrie Buist (nee Wielink) — Ysselmuiden, The Neth.
Marc & Ria Buist (nee Bakker)
Gus & Bini Buist (nee Buikema)
Ina Hulleman (nee Buist)
Henk & Janny Buist (nee Voogt) — all of Burlington
25 grandchildren and seven great-grandchildren.
The funeral service was held on Tuesday, Mar. 3, 1987, in the Ebenezer Canadian Reformed Church in Burlington, East. Rev. D. de Jong officiating.
Correspondence address: 2398 Cyprus Ave., Burlington, ON L7P 1G6

"I bless the holy name of God with all my heart." (Psalm 103:1)
The Lord took unto Himself, Monday, Feb. 9, 1987, at Brampton,

HENDRIK GRIFFIOEN

in his 86th year.
Husband of the late Jannetje Griffioen (Eikelenboom)
Dear father and grandfather of:
Jaap & Diny Griffioen — Almere Buiten
Willie & John Overdyk — New Liskeard
Bill & Gerry Griffioen — Sunderland
Rie Griffioen — Castricum
Simon & Jo Griffioen — Fenelon Falls
Jan & Gré Griffioen — Huizen
Joke (wife of the late Henk Griffioen, Nov. 26/86) — Kitchener
Jane & John Uyl — Guelph
Jo & Han Oosterdag — Mississauga
Nick & Mary Griffioen — Bowmanville
Ida & Yde Andringa — Bowmanville
and 42 grandchildren and 31 great-grandchildren.
The funeral took place on Wednesday, Feb. 11, 1987, in the Rehoboth Chr. Ref. Church of Bowmanville, Ont. Rev. A. De Jager officiated.

Obituaries

"For me to live is Christ, and to die is gain." (Phil. 1:21)
On Tuesday, Feb. 24, 1987, it pleased the Lord to take unto Himself our beloved sister-in-law and aunt,

HENDRIKA (Riek) HILDERING

at the age of 60.
Dearly beloved wife of John Hildering.
Dear sister-in-law of:
Herman & Anne Pieters (Hildering)
Dear aunt of:
Marianne Pieters
Randy & Melody Pieters; children
May the Lord comfort our brother and uncle John (Joop) and his children and grandchildren.
292 Forest Ave., St. Thomas, ON N5R 2K4
Correspondence address: Mr. John Hildering, 621 First St., London, ON N5V 2A4

May, 1920 Feb. 13, 1987
Promoted to glory to be with his Lord forever:

JOHANNES (John) HENDRIKUS MARTENS

Loving and caring husband of Dieuwke Martens-Bakker.
Much loved heit and pake of:
Henry Martens — Don Mills
Sylvia & Horace Ellens; Kristopher, Mark, Robert — Beamsville
Bernice & John de Boer; Michael, Patricia, April, David — Listowel
Theodore & Christien Martens — Rexdale
Predeceased by one infant daughter Patricia.
"For as high as the heavens are above the earth so great is His love for those who fear Him." (Psalm 103:11)
These words were of great comfort during his lifetime.
Home address: 243 Union St., E., Listowel, ON N4W 2H1

On Feb. 11, 1987, our Lord took home His child,

DAVID STELPSTRA

in his 92nd year.
Beloved husband of Miete (Krol)
Predeceased by his first wife IJtje Vander Heide and by his eldest son Bauke.
Dear father of:
Leeuwarden:
G. Stelpstra-Haanstra
Amersfoort:
F. Camping-Stelpstra
R.J. Camping
Brantford, Ont.:
D. Stelpstra
K. Stelpstra-Knobloch
Simcoe, Ont.:
W. Stelpstra
J. Stelpstra-Renkema
Burlington, Ont.:
S.P. Stelpstra
W. Stelpstra-Osinga
Leeuwarden:
Th. J. Stelpstra
J. Stelpstra-Wagenaar
Dear grandfather of 23 children, dear great-grandfather of 13 children.
The burial took place in Leeuwarden on Feb. 16, 1987.
Lord's Day 1, Heidelberg Catechism.

"Want als wij leven, het is voor de Here en als wij sterven, het is voor de Here. Hetzij wij dan leven, hetzij wij sterven, wij zijn des Heren." (Rom. 14:8)
Op 20 februari 1987, nam de Here tot zich in Zijn heerlijkheid, op de leeftijd van 80 jaar, onze medebewoner,

Mr. MARTIN VAN DER MOLEN

Moge de Here zijn vrouw en familie tot troost en sterkte zijn is onze bede.
Bewoners van: "South Chatham Village," 40 Elm St., Chatham, Ont.

Obituaries

Op 28 februari 1987 heeft de Here uit onze kring weggenomen onze medebewoner en lid van de Golden Age Club,

Mr. STANLEY VAN DER LEEUW

op een leeftijd van 80 jaar.
Moge de Here Mrs. van der Leeuw en kinderen sterken in dit verlies. Mogen zij troost vinden te weten dat hij verlost is van zijn lijden en nu juicht voor God's troon.
Namens de bewoners van South Village en leden van de Golden Age Club, Chatham, Ont.

"May I never boast except in the cross of our Lord Jesus Christ." (Gal. 6:14a)
Gone to be with his Lord and Saviour on Feb. 23, 1987,

BEREND HENDRIK VELDHUIS

of Shalom Manor, in his 92nd year.
Beloved husband of the late Alijda Maria Velthuis-Rohaan.
Beloved father and uncle of:
Klaas & Iete Velthuis — Holland
Fred & Marie DeVries — South Holland, Ill.
John & Gerda Velthuis — Jarvis
Len & Diny Blyleven — Cayuga
Bert & Gerry Prinzen — Brantford
Jerry & Alice DeGraaf — Hagersville
Piet & Hanna DeVries — Brantford
41 grandchildren and 38 great-grandchildren.
Brother Willem, in Holland.
Predeceased by: 2 daughters, Hanneke Metz and Geertje De Vries; son-in-law Lodewyk DeVries and grandchild Harry Velthuis.
The service was held from the Maranatha CRC of York, on Wednesday, Feb. 25.
Contact address: John Velthuis, P.O., Jarvis, ON N0A 1J0

Wanted

The Fellowship CRC of Brighton, Ont., Can. is planning to build a new church in 1987. We are open to receive funds of $5,000 or more for 5 year terms and at a rate of 8%, closed. All those interested in contributing, please contact Jack Vanderniet at (613) 475-0673 or Ralph Vanderlinde at (613) 392-1666 as soon as possible.

For Sale

Income Tax Preparation
T1 Special $10; T1 General $15. Rental $25 — Small business and farming $100 - $200. 18 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

Well-established retail and wholesale bakery in Terrace, B.C., with or without building. Lots of opportunities. Gross $150,000, terms available. Call Peter Haagen, (604) 635-4025 or 635-6117.

Well-established Dutch Delicatessen in South-western Ontario. Immediate possession. All inquiries will be kept confidential. Reply under File #2455, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

For Rent

Available for 4-6 weeks, between end of June and mid-August: new house, completely furnished. Responsible couple with reference only. Ideal for couple visiting friends or relatives or sightseeing in Southwestern Ontario. Details to be discussed. Please write 221 Southfield Dr., Strathroy, ON N7G 3V3 or call 519-245-4583.

Classifieds continued on next page.

Classifieds

Real Estate

FARM FOR SALE
47 acres, good 5-bedroom house, machine shed, barn for 80 sows, 75 head of cattle. On paved road in Dunnville/Smithville area. Phone: (416) 774-4523.

240 acre dairy farm, 140 acres workable, all random tiled; 6 bedroom house, suitable for 2 families; 544 litres of #1 quota, 149,000 litres of MSQ, nearly 100 head of Holstein, barn ties 60 cows, stable cleaner, pipeline milker, 2 silos with unloaders, full line of very good equipment — Smithville area — asking $650,000. Call Jack Huitema, res. (416) 774-8291.

5-bedroom classic-style farm home, with extensive renovations, situated on 23 fertile acres. 3 min from downtown Grimsby, asking $159,000. Call Hans Knuth, res. (416) 957-7618.

Income-producing layers operation, luxury home in Caistor, 5 bedrooms, 4 bathrooms, sunken living room with fireplace, over 3600 sq. ft. of living space; private gas well; 50 acres, priced very reasonably. Call Hans Knuth, res. (416) 957-7618.

Keith Miller & Associates
Realty Ltd. — Realtor
(416) 774-7624

Dairy setup, 291 acres, approx. 180 workable land, drained where needed. Newer free stall barn, double 4 milking parlour. Newer heifer barn. Bank barn. Two silos. Wonder steel shed. Very good brick home. Cows and quota may be purchased.

Elma Twp.: 99½ acres, approx. 85 workable, balance bush. Drained where needed. Barn, steel covered stable cleaner, farrow to finish hog setup. Steel granary. Three-bedroom home, 200 amp. hydro.

150 acre dairy setup, all buildings coloured steel. Pipeline. Stable cleaner. 20' x 64' silo. 32' x 80' implement shed. Five-bedroom brick home, oil and wood heating. Very attractive property. Some terms.

Wallace Twp.: 100 acres suitable for dairy. One Harvestore silo and one concrete silo. Stable cleaner. Four-bedroom brick home, oil and wood heating.

Call P.H. Hiller Realty Ltd.
935 Main St. W., Listowel, ON
Ph: 519-291-1544
Eve: Albert Carson 291-1395
or Helen Cullen: 291-1709

An ad in Calvinist Contact gets results.

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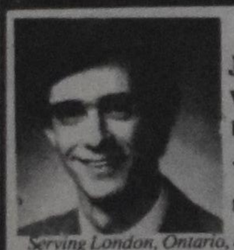

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mei-juni-sep — f.300 per week
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Alles inbegrepen in huurprijs. Ref. beschikbaar.
Brieven aan: H.W. Vonk, Duinlaan 12, 2121 CB, Bennebroek, Holland. Tel: 02502-7651.

Help Wanted

Landscape construction
Ancaster-based firm offers positions to knowledgeable quality-oriented people. Wages commensurate with experience. Phone: (416) 648-4511.

Greenhouse help wanted in Dunnville area. Person to help in the bedding-plant season. Must have clean driving record and have a "D" licence or be willing to obtain one (assistance available). Contact: Arie VanderKnyff (416) 774-4767.

Domestic required! To assist 76-year-old Dutch-speaking couple. Husband is a stroke patient with limited skills, wife is a heart patient. Would prefer female non-smoker, live-in, driver's licence an asset. Room and board plus salary. For information contact: Mrs. Geraldine Kegel, 250 "C" Line, Orangeville, ON L9W 2Y9; tel. (519) 941-6911 res. or (519) 941-5081 bus.

Accommodation

Collingwood condo: 2 bedroom, beach, pool, tennis, golf, horseback riding, at $350 a week. Special rates for spring and fall. Call H. Bloemsma, (416) 648-2182.

Summer Job Market

CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashiering, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (preschool to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie Vander Wekken.

Help Wanted

The Lighthouse: Christian Ministry Centre is seeking a long-term volunteer to help in a variety of ways and programs for a year. The individual's skills and strengths will be considered and used as much as possible. The volunteer must raise his/her own support. Contact: Cindy Dickson, The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7, (416) 535-6262; evenings (416) 792-0434.

ECE teachers required by Christian day care centre. Apply Bayfair Day Care, Box 37, Pickering, ON L1V 2R2 or call: (416) 839-1842, Marjorie Middleton.

Position available for reliable person or couple for modern **egg-laying operation** in Port Perry area. Must be able to assume responsibility. House available. Call (416) 852-3186.

EARTHKEEPING
requires a
Co-editor

This position involves editorial responsibilities for the Ontario section of *Earthkeeping*, a magazine on faith and agriculture, published five times per year by the Christian Farmers Federation of Alberta and Ontario. Valuable assets include journalistic skills, and an understanding of Christian action groups.

Send letter of application and resume to:
Editorial Committee (Ontario Section)
Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
For inquiries call:
CFFO office (519) 837-1620
or evenings (519) 338-3214
Deadline for applications: April 15, 1987

Summer Job Market

COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. I should be home on Mar. 27 for a week. Please write me at Judy Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; phone (416) 372-4149.

GRIMSBY, Ont.: Redeemer student, very reliable, several years of experience in greenhouse work, painting, etc., is looking for a summer job in the Grimsby or Niagara area. Available per May 1, 1987. Phone 416-945-5335 and ask for Johannes.

ST. CATHARINES: 16-year-old Grade 11 student wishes a summer job on a dairy farm anywhere in Southern Ontario. Have experience on a nursery-greenhouse operation. Can operate tractors and machinery. Have class "G" licence. For more information call 416-682-4669 and ask for Paul.

ST. GEORGE, Ont.: Student looking for summer employment, preferably in framing or landscaping. Experienced farmhand, able to handle equipment and responsibility. Phone (519) 448-3165 and ask for Harry de Haan, R.R.#2, St. George, ON N0E 1N0.

TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.

SELL YOUR SKILLS

STUDENTS:

You may have more skills than you think. Why not advertise them FREE in our Summer Job Market listings?

We will publish the listings March 13 to May 29. Last year many students were hired through this service. As soon as you are hired, please let us know so we can cancel your ad and give others a chance too. Sample ad:

"**TIMBUCKTOO:** 17-year-old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 777-333-4444 and ask for Sally.

Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Summer Job Market

WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info. write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-9817.

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:

BAKKER, Iman Leendert, geboren op 27 juni 1914 te Rotterdam, naar Canada gekomen op 30 september 1952 en laatstbekende adres Victoria St., Southampton, Ont.

BAKKER, Johan Louis, naar Canada vertrokken in 1960 met bestemming Ontario.

BOE-JANSEN, Catharina Maria, naar Canada vertrokken kort na de oorlog, laatstbekende adres alhier: Box 248, Weldon, Sask. S0J 3A0 (echtgenoot Herbert A. Boe)

BOS, Jan Thomas, geboren op 1 januari 1965 te Nieuwenhagen, laatste woonplaats in Nederland: Heerlen, naar Canada vertrokken op 24 juli 1985.

BUYERT, Nicolaas Johannes, geboren op 5 november 1962 te Hilversum.

DEKKER, Anton, geboren op 28 november 1941 te Stadskanaal, laatste woonplaats in Nederland Nieuw Amsterdam (Dr.), naar Canada vertrokken in 1960, laatstbekende adres: 447 Ontario St., Toronto.

VAN DE GRIEND, Gerard Karel, geboren op 19 maart 1921, naar Canada vertrokken op 27 november 1951.

HORSTEN, Hendrikus, geboren 2 juli 1912 te Rotterdam, naar Canada geemigreerd in 1952.

HOMBURG-POLAK, M.A. geboren 1 maart 1918, laatstbekende woonplaats in Nederland: Wageningen, naar Canada geemigreerd in 1953.

NICOLAI, Anton, geboren op 21 januari 1922 te Leeuwarden, laatste adres in Nederland: Archipelweg 62, Leeuwarden, naar Canada vertrokken op 7 maart 1957, laatstbekende adres: Bolsover, Ont., lot 23, Stanley Beach.

Afstammelingen van: UDINK, Jan Hendrik geboren: 17-08-1845.

UDINK: Henricus Johannes, geboren 31-12-1880.
gehuwd met: Cornelia Wilhelmina Klockenbrink, geboren: 02-03-1882.
Geertruida Johanna UDINK, geboren op 03-03-1887
Sophia Alberta UDINK, geboren op 05-09-1890
Wilhelmina Sophia UDINK, geboren op 05-07-1900
Helena Maria UDINK, geboren 17-01-1902
Johanna Geertruida UDINK, geboren 18-12-1903
Maria Helena UDINK, geboren 31-7-1905
Henricus Johannes UDINK, geboren in 1907.
Naar Canada vertrokken in 1907.

VERBOOM, Cornelis, geboren op 10 juli 1935 te Tilburg, naar Canada vertrokken in juni 1956, laatstbekende adres alhier: 159 Hampton Ave., Toronto, Ont.

Consulaat-Generaal Der Nederlanden
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Classifieds

Teachers

AGASSIZ, B.C.: Due to expansion, **Agassiz Chr. School** will require additional staffing for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).

ATHENS: Athens Christian School has a possible opening for a **teaching principal** for the 1987/88 school year. Please send your letter of application and resume to: Mrs. Oti VanderKloet, R.R.#4, Athens, ON K0E 1B0; tel. (613) 924-2885.

More teachers ads next page

Teachers

AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in **junior grades** and in **special education.** Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.

BARRIE: Timothy Chr. School is accepting applications for 3 possible openings: one for **Kindergarten,** one for the **primary grades** and one for the **intermediate grades.** Please send applications and resumes to R. Strikwerda, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Deadline for applications is April 10.

Teachers

BELLEVILLE: Belleville District Christian School will be in need of a **resource-remedial teacher** in the next school year to fill a 40% teaching position. Please submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.

BOWMANVILLE: Durham Christian High School expects to have 2½ **teaching positions** available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.

BRAMPTON: John Knox Chr. School invites applications for an opening in the **intermediate** grades for the 1987/1988 school year. Openings for **primary and junior** grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.

BRANTFORD: Brantford Christian School invites applications for a full-time **Grade 7 & 8** teaching position for the 1987-1988 school year. Please send letter of application and resume to: Mr. Chris Vander Veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4 or call (519) 752-0433 (school), (519) 752-4100 (home).

BRESLAU: Woodland Christian High School invites applications for 3 positions commencing Sept. 1987. **English and Geography** (Major teaching areas), **choir, girl's P.E./health** (minor teaching areas). Qualified applicants reply to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0

Teachers

BURLINGTON: Trinity Chr. School may have possible openings in the **senior and primary grades.** Preference will be given to experienced teachers who can teach French. Please send letters of application and resume to: J.J. Oussoren, Principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.

CALGARY: Calgary Chr. School, in Calgary, Alta., is seeking a **principal** for the 1987-88 school year. This established modern facility has a total enrolment of 385 students (E.C.S. through Grade 12), and a staff of 21. Candidates should have a minimum of three years prior experience as principal. The successful candidate must be able to demonstrate a vision for Christian education through superior leadership, communication, administrative and organizational skills. Depending on the candidate and circumstances, longer contract terms may be possible. Interested candidates should send their resume to Hessel Kielstra, at 3815 16th St. S.E., Calgary, AB T2G 4W5 and/or phone (403) 264-5740.

DUNCAN, B.C.: Duncan Chr. School invites applications for **intermediate and primary teaching positions** for the school year 1987/88. Opening for a **junior secondary English position** may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.

DUNDAS: Calvin Chr. School invites applications for one definite and one possible opening in the **junior and intermediate areas.** Please send your letters of inquiry to: Mr. Jack Zondag, Principal, 542 Ofield Rd., N., R.R.#2, Dundas, ON L9H 5E2; tel. (416) 627-1411.

Teachers

FRUITLAND: John Knox Memorial Chr. School has 2 *possible* openings — one at **Kindergarten** level and one at **junior-intermediate** level. For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, On L0R 1L0; tel: (416) 643-2460.

GEORGETOWN: Georgetown District Chr. School invites applications for possible teaching positions at the **primary level, junior level** and **intermediate level** for the 1987/1988 school year. Preference will be given to applicants qualified to teach music and phys. ed. at the junior and intermediate level. Please send letters of application and resume to Mr. George Petrusma, Principal, Georgetown District Chr. School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (res.)

HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one **primary** and one **intermediate** with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call: (604) 845-7736 (school).

LANGLEY, B.C.: The Langley Christian School invites applications for the 1987/88 school year. Possible openings exist at the **K, Grade 1 and lower and upper intermediate levels.** Please send letter of application and complete resume to: Mr. Leo Smit, Principal, Langley Chr. School, 21789 50th Ave., Langley, B.C. V3A 3T2. Phone: (604) 533-2222.

LONDON: London District Christian Secondary School has an opening for a **French** teaching position and a possible **Bible** teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow and District Chr. School invites applications for a full-time **Grade one and two** teaching position. Applications will also be received for **teacher/administrator** and part-time **special education** positions. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.

MEDICINE HAT: Growing interdenominational Christian school solicits applications for a **social/science** or **social/language** position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).

NEWMARKET: The Holland Marsh District Chr. School invites applications for a **½-time teaching position** for the 1987/1988 school year. Duties will include teaching core subjects in **Grades 4 & 7.** There will also be a possible opening in the **primary grades.** Please send applications and resume to the principal: Mr. H. Vandervecht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.

Continued ...

Calgary Christian Schools

invite inquiries and applications for

administrative (principal) and teaching positions in elementary grades
(possibly Grades 2, 3, 4, 6)
and secondary specializations
(possibly French, language arts, biology, chemistry, music, home economics)

Two schools are operated by the Calgary Society for Christian Education — the South School (K-5) presently has 44 students and the West School (K-12) has 321 students.

Please send inquiries, resumes and applications to:

Jack VandenBorn
c/o 2839 49th St. S.W., Calgary, AB T3E 3X9
School: (403) 242-2838
Home: (403) 242-5993

Pacific Christian School

Victoria, British Columbia
invites applications for

Elementary Principal K-7
Secondary Principal 8-12
Music 8-12
English 8-10
Learning Assistance 8-10

Other combinations of secondary specialties also considered, including:

Math, Science, Social Studies and Physical Education

Suitably qualified applicants are invited to send correspondence to:

Wm. A. Van Dyke, Principal
671 Agnes Street, Victoria, BC V8Z 2E7
Phone: 604-479-4532

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year.

Possible teaching positions open in:

Elementary
Intermediate
Junior High
Senior High
and Curriculum Co-ordinator

The four schools in our system have a diversified teaching staff, teaching students from Grade K-12, with the added services of a curriculum co-ordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher
14345 McQueen Road
Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

Lacombe Christian School

is seeking a

principal
(some teaching)

for the 1987-88 school year.
We are a CSI school, 256 pupils, K-9. Only experienced need apply.

Contact:
Dwight Moodie
c/o L.C.S., Box 1749, Lacombe, AB T0C 1S0
Tel: (403) 782-6531

Providing Christian education for 500 of God's children in the heart of the beautiful Fraser Valley, invites applications from qualified teachers for the following possible openings for September, 1987:

Abbotsford Christian Schools

ELEMENTARY
- **Primary**
- **Intermediate** — possible assistant principal position

SECONDARY
- **Library**
- **Learning Assistance**
- **Counselling**
- ability to teach additional subjects a definite asset

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Chr. Elementary
Box 175, Abbotsford, BC
V2S 4N8
(604) 859-5167

OR

John Messelink, Principal
Abbotsford Chr. Secondary
Box 157, Abbotsford, BC
V2S 4N8
(604) 859-5528

Classifieds/Events

Teachers

OTTAWA: Ottawa Chr. School invites applications for 2 openings at the **intermediate level** starting Sept. 1987. Some knowledge of French, music and computer would be an asset. New graduates are also welcome to apply. Send resume to: Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; tel: (613) 722-5838.

ST. CATHARINES: Beacon Christian High School has two possible openings in **math, science** (biology and chemistry) and **choral music** for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.

ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a possible full-time or part-time **music teaching position** in the **elementary grades.** Please send your letter of application and resume to Miss T. Westerterp, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.

ST. THOMAS: Ebenezer Christian School invites applications for possible teaching positions in the primary grades:

Grade 1
Kindergarten and music combinations

Send letters of inquiry or resumes to Mr. T. De Koter, Principal, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

SARNIA: Sarnia Chr. School invites applications for a teaching position in the **intermediate grades.** Ability in phys. ed and/or band will be an asset. Send applications including resume and references to: Pete Weening, Sarnia Chr. School, 1273 Exmouth St., Sarnia, ON N7S 1W9; tel: (519) 344-4562 (school) or 542-5518 (home).

SMITHVILLE: The Smithville District Chr. High School invites applications for a possible teaching position made up of a combination of **social science courses and guidance.** Please send letters of application, resumes and references to: Mr. M.B. Stroobosscher, Principal, Smithville District Chr. High School, P.O. Box 310, Smithville, ON L0R 2A0

SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in **kindergarten** and **Grade 4** for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.

TABER: The **Taber Chr. School** is in need of three teachers for the **elementary level.** Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).

WOODSTOCK: The John Knox Chr. School will have a **Grade 1** opening for the 1987/88 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8.

Teachers

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

WELLANDPORT: Wellandport Chr. School invites applications for a possible opening in the **primary division.** Direct inquiries to: W.M. Thies, Principal, Wellandport Chr. School, R.R.#1, Wellandport, ON L0R 2J0.

Teachers

WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? **Wallaceburg Chr. School** announces possible openings for a **Grade 1/2 and 5/6.** Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.

VANCOUVER: Vancouver Chr. Elementary School has a possible **intermediate grade** opening. Send inquiries to: Mr. Ron Donkersloot, Principal, Vancouver Chr. School, 5621 Killarny St., Vancouver, B.C. V5R 3W4; (604) 435-3113.

Events

Events

SPRINGFEST '87

at

Redeemer College

777 Highway 53 East, Ancaster, Ontario

Saturday, April 4, 1987
9:00 a.m. to 4:30 p.m.

All Grade 12 and Grade 13 students invited to attend

- ★ Special music by popular singing group "The Remnants"
- ★ All star volleyball tournament
- ★ Redeemer College Choir
- ★ Theatre arts presentation
- ★ Free Friday night accommodation available in residences*
- ★ Free lunch provided
- ★ And much more!

For more information call (416) 648-2131
*** Please call to register**

Dona Consuelo, President of the Women's Club, is showing off the small cooperative cabbage farm that she and other village women have planted to support the town health clinic in Zapilotepe, Honduras.

The women's club, the cabbage patch, the clinic and its paramedical worker—came about because CODEL, the joint Catholic-Protestant development agency, gave a grant and lent a development technician to the village.

Zapilotepe now has health care for the first time. Working in 44 developing countries in Africa, Asia and Latin America, CODEL helps people to help themselves.

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P.O. Box 526, Godwin Ave., Midland Park, NJ 07432

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Address _____

City _____ State _____ Zip _____

All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10___ $25___ $50___ $100___
$500___ Other___ Thank you!

Calendar of Events

Mar. 25	CCEF Rally with Rev. J.D. Hellinga at **Thunder Bay,** Ont.
Mar. 26	CFF of Ont. Provincial Board meeting in Georgetown CRC from 10 a.m. to 4 p.m. For info. call (519) 837-1620.
Mar. 27	CCEF Rally with Rev. J.D. Hellinga at **Cambridge,** Ont.
Mar. 28	25th anniversary concert by "Soli Deo Gloria" choir at 8 p.m. in Grace CRC, **Scarborough,** Ont.
Mar. 29	Spring Concert in the CRC, **Aylmer,** Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.
Apr. 4	Canadian Orpheus Male Choir benefit concert for Contact Centre Telecare, at 8 p.m. in St. Mary's Roman Catholic Church, Main St. S., **Brampton,** Ont. For reservations call (416) 459-8439.
Apr. 4	Springfest '87 at Redeemer College, **Ancaster,** Ont. From 9 a.m. to 4:30 p.m. All Grade 12 and 13 students are invited! For info. and registration call (416) 648-2131.
Apr. 4 - May 9	Spring concerts by Leendert Kooij's Ontario Christian Music Assembly with Andre Knevel at the organ: Apr. 4: Rehoboth CRC, **Bowmanville,** Ont. at 8 p.m. Apr. 11: Willowdale United Church, **Willowdale,** Ont. at 8 p.m. Apr. 25: Exeter United Church, **Exeter,** Ont. at 7:30 p.m. May 9: Central Presb. Church, **Hamilton,** Ont. at 8 p.m.
Apr. 4	Prism '87 Conference at Calvary Church, 89 Scott St., **St. Catharines,** Ont. Seminars and fellowship during the day. Evening concert with Larry Norman. For info. call (416) 934-0104.
Apr. 4-5	25th Anniversary of the **London** Parental Chr. School. For info. contact Georina Schinkel at (519) 434-8219.
Apr. 10	Inspirational meeting at 8 p.m. in East CRC, **Strathroy,** Ont. Rev. Nelson Kloosterman will speak on: "The danger of being concerned." Sponsors: the board of concerned members of the CRC in Classis Chatham. Everyone welcome.
Apr. 10	CCEF Rally with Dr. Joel Nederhood at **Clinton,** Ont.
Apr. 10	Organ concert by virtuoso organist Wim van Suydam in the CRC, **Mount Brydges,** Ont., at 8 p.m.
Apr. 10-12	Personal enrichment weekend sponsored by Salem Chr. Counselling Clinic for persons 25-45 years of age, married or single, to be held at Friendly Acres in **Caledon,** Ont.; $95 everything included. For info. call 416-223-7177.
Apr. 12	Spring Concert in the CRC, **Ingersoll,** Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.
Apr. 11	Praise & Worship Leadership Conference hosted by Mississauga CRC. From 9 a.m. to 9 p.m. at Community CRC of Meadowvale, **Mississauga,** Ont. For info. contact (416) 821-1884.
Apr. 21	Redeemer College presents John F. Schuurman in a comedy on Spurgeon's oratory, *The Eccentric Preachers,* at 8 p.m. in the R.C. Auditorium, **Ancaster,** Ont. Free admission.
Apr. 24	Organist John W. Vandertuin in recital at All Saint's Anglican Church, **Windsor,** Ont. at 8 p.m.
Apr. 24-26	Ontario Christian Singles Fellowship Weekend at **Waterloo,** Ont. Theme: "A Time to Grow." Speaker: Dr. Peter Van Katwyk, director of Interfaith Pastoral Counselling in Cambridge, Ont. Additional details to follow.
Apr. 25-26	Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), **Woodbridge,** Ont. Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome.
Apr. 26	Spring Concert in the Bethel CRC, **London,** Ont. Choirs from Ingersoll, London and Aylmer participating.
May 2	Spring concert for two organs by virtuoso organists Andre Knevel and Wim Van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., **Toronto,** Ont.
May 2	Graduation ceremonies for Class 1987 at Redeemer College, **Ancaster,** Ont. Starts at 2 p.m. Keynote speaker: Dr. Barbara Pell on "Faith, Discipleship and Truth." For info. call (416) 648-2313.
May 5	Organist John W. Vandertuin in recital at the Cathedral of St. James, **Toronto,** Ont. at 1 p.m.
May 6	Can. Fed. of CR Women Convention 1987 at 10 a.m. in Bramalea Baptist Church (corner Dixie and Hwy. #7), **Brampton,** Ont. Speakers: Rev. Dick Pierik and Mrs. Thea Van Halsema. For tickets contact Wendy Ubbens, 900 Albion Rd., Rexdale, ON M9V 1A5.
May 8	25th Anniversary of the Grace CRC, **Welland,** Ont. (formerly Welland Junction CRC), at 7:30 p.m. at the church. All former pastors, members and friends are cordially invited.
May 8-10	All-Ontario Young Adults Rally at Faith CRC, **Burlington,** Ont. Speaker: Rev. Kuurstra. Register before Apr. 24 and phone (416) 267-1416.
May 15-16	Seventh Annual Clinton Klompen Feest at **Clinton,** Ont. For info. contact Jenny Valkenburg at (519) 482-9454.
May 15-18	Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in **Waterloo,** Ont. "I Have Hope" is the theme for the weekend.
May 31	Brother Andrew (Anne van der Bijl, author of *God's Smuggler*) will preach in Second CRC, *Brampton,* Ont. during the morning services.
June 2-4	Servant or tyrant: A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Langan, Paul Marshall, Michael Novak and Harry Underwood. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, **Ancaster,** Ont. Advance registration required. For info.: CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3; (416) 744-2340.
June 3	Dr. Edward Ericson, Professor of English at Calvin College and author of *Solzhenitsyn: The Moral Vision* and of an abridgement of Solzhenitsyn's *The Gulag Archipelago,* will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, **Ancaster,** Ont. at 8 p.m. Tickets at the door. For info. call CLAC (416) 744-2340.

Advertising deadlines

Dated	Mailed	Display ads deadline	Classified ads deadline
Fri. Mar. 20	Tues. Mar. 17	Wed. Mar. 11-8:30a.m.	Thurs. Mar. 12-8:30a.m.
Fri. Mar. 27	Tues. Mar. 24	Wed. Mar. 18-8:30a.m.	Thurs. Mar. 19-8:30a.m.
Fri. Apr. 3	Tues. Mar. 31	Wed. Mar. 25-8:30a.m.	Thurs. Mar. 26-8:30a.m.

Events/News

Convention 1987

Canadian Federation of Christian Reformed Women
PSALM 119:105
FOUNDED 1958

May 6, 1987
"ALIVE IN THE SPIRIT"

Bramalea Baptist Church
Brampton

(corner Dixie Road and Hwy. 7)
10:00 a.m.

Speakers: Rev. D. Pierik (campus Chaplain Toronto)
Mrs. Thea Van Halsema (Grand Rapids)

Tickets: $9 per person (incl. lunch, coffee, tea)

To order: send payment and self-addressed, stamped envelope to:

Mrs. Wendy Ubbens
c/o Wm. Ubbens Ltd.
900 Albion Road, Rexdale, ON M9V 1A5

Indicate if lodging is needed

Vietnamese churches open; pastors still in prison

HONG KONG (EP) — Church leaders in South Vietnam report that some 60 per cent of the evangelical churches which existed when South Vietnam fell in 1975 are still open today, according to a report from Open Doors News Service.

"The overall number of evangelical Christians is believed to have grown to about 300,000," said an Open Doors spokesman. "In some churches large numbers of new believers and baptisms are being recorded. Miraculous healings have also been reported."

In 1983 the active Tran Cao Van church, which saw some 1,000 people come into the Christian faith each year since 1978, was closed. But revival has spread to other congregations, according to Open Doors. "A large network of lay Christians carries on an extensive ministry of evangelism and discipling which cannot be stopped by closing church buildings," said the spokesman.

South Vietnamese Christians are showing courage despite intense persecution, according to Open Doors. In September of 1985, the source reports, "Four pastors arrested in 1983 were to be brought to trial. Hearing of the trial some 600 Christians showed up at the courthouse to lend moral support. Not knowing the condition of the pastors, already imprisoned for two years, the Christians waited with some anxiety.

"The first prisoner off the truck, Pastor Ha, was a little thinner than usual, but still wore his usual broad smile. On seeing his weeping wife in the crowd he said in a loud voice for all to hear, 'Why are you crying, honey? There is nothing to cry about. I am serving the Lord more effectively behind prison walls than I was when I was free!'"

Today two of 17 imprisoned pastors have been released, and prayer is requested for the remaining 15 imprisoned pastors and their families. "Prayer is also requested for Pastor Ha who is leading an expanding group of believers which at present numbers 60 Christians," said the Open Doors spokesman.

12th Annual
RED MESA TOUR

September 15–22, 1987

A week-long bus tour in the Land of Enchantment. Visit pueblos, churches, trading posts, schools, and cities in New Mexico and Arizona. See canyons, mesas, desert plains, and pine-clad mountains. Worship and fellowship with Navajo and Zuni brothers and sisters. Call or write for information now.

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Humanists disappointed with Soviet atheism

AMHERST, N.Y. (EP) — A group of secular and religious humanist leaders from the West who visited the Soviet Union last summer to learn about atheism from "masters of the craft" came away disappointed, according to a report in the January-February issue of *The Humanist*.

Frederick Edwords of the American Humanist Association went to the Soviet Union thinking, "If anyone should know how to make a nontheistic worldview popular and capable of meeting the emotional needs of the people, it would be the soviets." But Edwords observed that ceremonies created by Soviet officials for occasions such as weddings are "unduly burdened by words and actions related to the state but the imaginative process of creating new ceremonies appeared to be limited by bureaucracy."

Atheism in the Soviet Union is not discussed or explored much as a philosophy by leaders and mainly concerns itself with "denouncing religion and old superstitions," according to Rabbi Sherwin Wine of the Society for Humanistic Judaism.

Most of the visitors were particularly shocked at the Soviet view of care for the dying. In an interview with officials at Moscow's Institute for Scientific Atheism, one leader said the dying are usually not told of their fatal condition; families are encouraged not to console the terminally ill because it might make them pessimistic. "The world's first communist state, the Soviet Union, may ... be the last outpost of a strangely unyielding optimism," remarked Unitarian minister Koren Arisian.

Wine concluded that atheism in the Soviet Union "has succeeded in producing a nation of secularists, but not a nation of humanists who find aesthetic and personal satisfaction in an inspiring philosophy of life."

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P. Layer

THE DECEMBER LADDER

Contestants	Problems:	#1116	#1117	#1118	#1119	Sub. Total	Prev. Total
	Points:	-	2	3	2	7	Total
K. Amsinga (XI)		2	3	2	7	79	86
G. Bloemendal (V)		2	3	2	7	48	55
J. Wilms (IX)		0	3	0	3	19	22

Solutions to the December problems

#1116 A misprint occured for the second time! A white pawn must be placed on KB2 (C2). Please keep the correct diagram until the next time it appears.

#1117 (Lovoshietz) Key: 1. N-B5 threat: 2. Q-N3 mate
Try: 1. N-Q4?, Q-QN3 no mate

#1118 (T. De Jong) Key: 1. Q-N6 threat: 2. NxP ch., NxN; 3. Q-Q4 mate
Variations: 1. --, Q-B8; 2. R-N4 ch., KxP; 3. N-N4 mate
1. --, R-N8; 2. B-Q5 ch., KxP; 3. N-KB3 mate
1. --, QxB; 2. N-B2 ch., K-B4; 3. RxR mate
1. --, P-Q4; 2. BxP ch., KxP; 3. B-N mate (not B6 or K4)

#1119 (Zagoruyko) Key: 1. Q-R5 threat: 2. N-N3 mate
Try: 1. K-B8?, K-B2 no mate.

Dutch

Onder de streep

John Van Harmelen

Wie is Henry Thomas Smart?

Henry Thomas Smart was één van de vijf grote Engelse componisten die de Amerikaan Lowell Mason opvolgden. Hij was geboren te London, 26 october 1813. Hij stierf ook in London op 6 juli 1879.

Hij studeerde voor notaris, maar ging over naar de muziek. Hij werd "één van de fijnste organisten van zijn tijd," zegt mijn bron (W.J. Reynolds). Een andere bron (Brown en Butterworth) schrijft: "Zijn talent als een componist, vooral van gewijde muziek, was verbazend, en hoewel hij later blind werd was het verlies van zijn gezicht geen grotere belemmering voor hem dan het verlies van het gehoor was voor Beethoven."

Deskundige in orgels

Het was Henry Smart die een prachtige weergave verzorgde van het Te Deum Laudamus in zijn "Morning and Evening Services." Men gelooft dat de kerkvader Ambrosius in 387 deze belijdenis heeft gedicht (in het latijn) en ook op muziek gezet. In een gewone Hymnal bevat de weergave van Smart niet minder dan zeven bladzijden. Hij was de plaatselijke organist. Hij diende verschillende kerken van 1831-1879.

Omdat hij een deskundige was, werd zijn advies vaak gevraagd als er een orgel moest worden gebouwd in Engeland of in Schotland. De orgels voor de Stad Glasgow en St. Andrew's Halls ook in Glasgow, en de Town Hall in Leeds werden door hem ontworpen.

Hij heeft vanzelfsprekend ook veel muziek geschreven zowel voor de koren als voor de orgels. Beroemd waren zijn *Choral Book* (1856) en de *Collection of Sacred Music* (1863). Hij was de man die als muzikale redacteur de uitgave verzorgde van de bundel *Psalms and Hymns for Divine Worship* (1867) en de *Presbyterian Hymnal* (1875) het liedboek van de United Presbyterian Church of Scotland.

Een nieuwe melodie

Gewoonlijk wordt over Henry Smart en zijn melodiën het volgende verteld: toen hij in zijn eerste gemeente het orgel bespeelde, werd de Hervorming herdacht. De Hervormingsdag viel in Engeland elk jaar op de vierde october.

Voor de driehonderdjarige herdenking van deze grote gebeurtenis zou er in Blackburn, Lancashire, een groot muzikaal feest worden gevierd. Van de organist werd verwacht dat hij voor die gelegenheid een nieuwe melodie zou componeren. De organist ging graag op dat voorstel in, en zei onder meer: ik zal het proberen en als de gemeente de melodie goedkeurt, dan wil ik haar Lancashire noemen.

Henry Smart componeerde een nieuwe melodie, die voor de gelegenheid op losse blaadjes werd gedrukt. Zij kreeg later, in 1867, een plaats in Smart's bundel: *Psalms and Hymns for Divine Worship*.

Een gemakkelijke wijs

De melodie was er goed ingegaan. Dat bleek wel toen de geslaagden van het Andover Theological Seminary naar een passende hymn zochten, die in de "Annual" een plaats zou krijgen. De commissieleden gingen eens praten met hun medestudent Ernest W. Shurtleff. Ze vonden dat hij de geschiktste persoon was om hen te helpen iets goeds achter te laten in de "Annual."

"Ernest, jij moest voor ons allen het klasgedicht maken. Je hebt al enkele boeken met gedichten gepubliceerd. Wij kunnen dit werk wel aan je toevertrouwen." — "Wat voor gedicht verwachten jullie eigenlijk?" — "Niet dat gewone, sentimentele gedoe, dat we al zo vaak hebben gelezen in "Annuals" en gehoord bij 'graduations.' —

— "Wat willen jullie, een gedicht of een hymn? —" Enthousiast zeiden een paar: "Een hymn! en schrijf het zo, dat we het kunnen zingen op een gemakkelijke wijs."

Na wat heen en weer praten kwamen ze met het voorstel: Henry Smart's melodie "Lancashire."

Shurtleff zei toen nog: "'t Moet eigenlijk zoiets zijn als een mars. We hebben hier onze training gehad. Nu gaan we de wereld in. En we hebben een boodschap. We volgen de Here Jezus, onze Koning.

En we bidden: "Lead on, O God of might."

Vol van deze gedachten ging Ernest naar zijn kamer en na een paar dagen was er een nieuwe hymn geboren. De hele klas zong dit lied uit volle borst in de promotie dienst!

P.S. Is er ook een nederlandse vertaling van deze hymn bekend?

Lead on, o King eternal
melodie: Lancashire

1. Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

2. Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet amen of peace;
For not with swords' loud clashing,
Or roll of stirring drums,
With deeds of love and mercy
The heavenly kingdom comes.

3. Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us,
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

author:
Ernest W. Shurtleff
1862-1917

composer:
Henry Smart
1813-1879

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

Evangelisatie-uitzendingen gericht op

In 1978 keerde dr. J.S. Hielema met zijn gezin terug naar Canada, na ruim acht jaar predikant te zijn geweest van de Gereformeerde Kerk te Surhuisterveen. In de zomer van 1986 kwam hij opnieuw naar Nederland, maar nu om een aantal maanden voorlichting te geven over het werk van het Reformed Training Center op Cyprus, een onafhankelijke oecumenische beweging, waarvan hij dit jaar academisch directeur wordt.

De belangstelling van de nu 54-jarige predikant voor deze tak van arbeid werd opgewekt door zijn bestuurlijke betrokkenheid bij het radio- en televisiewerk van de Christian Reformed Church, dat internationale bekendheid geniet onder de naam "The Back to God Hour." Een veelbeluisterd overzees radiostation, waarvan dr. Joel H. Nederhood directeur is. In een drietal landen — Indonesië, Brazilië en Japan — heeft men vestigingen en de radiouitzendingen worden verzorgd in het Engels, Arabisch, Spaans, Chinees, Frans, Indonesisch, Portugees en Japans.

door H. Gringhuis

Dr. Hielema, die nog steeds in het bezit is van zijn Nederlandse paspoort, emigreerde in het begin van de jaren vijftig met zijn broer naar Canada. Hij ging theologie studeren aan Calvin College in Grand Rapids, deed in 1960 kandidaatsexamen en na een aanvullende studie aan de Vrije Universiteit te Amsterdam werd hij als predikant bevestigd in de Christian Reformed Church te Forest (Ontario). Na een aantal jaren ging hij naar Victoria (British Columbia) en in 1970 vertrok het gezin Hielema naar Nederland, omdat de predikant zich wilde verdiepen in pastorale psychologie en pastorale theologie. Hij werd predikant te Surhuisterveen, waarmede nog altijd heel goede contacten bestaan.

Om een lang verhaal kort te maken, hij promoveerde in 1975 bij prof. dr. H. Jonker aan de Rijksuniversiteit te Utrecht op een vergelijkend onderzoek tussen twee Amerikaanse pastoraal psychologen Adames en Hiltner. Na een korte periode werkzaam te zijn geweest bij de NCRV als hoofd van de afdeling godsdienstige programma's, vertrok hij met zijn gezin weer naar Canada.

Belangstelling in Midden-Oosten voor evangelie

Eenmaal in het land aan de andere kant van de oceaan, bewoog hij zich al spoedig op allerlei kerkelijk terrein, want dr. Hielema is een zeer bezig mens. En dat niet alleen, hij is ook een enthousiast mens. Zes jaar lang zat hij onder andere in het bestuur van "The Back to God Hour" en in die periode begon hij grote belangstelling te krijgen voor het werk dat op Cyprus wordt gedaan. Hij wilde graag daadwerkelijk betrokken worden bij het Reformed Training Centre, dat zijn uitzendingen richt op het gehele Midden-Oosten. Op de radiouitzendingen in het Arabisch, om eens een voorbeeld te noemen, komen zo'n duizend brieven per maand op Cyprus binnen en daarvan is ongeveer veertig procent afkomstig van moslims die geinformeerd willen worden over het christendom.

Wanneer we over het Midden-Oosten spreken, wil dat ook zeggen dat Israël tot dat gebied gerekend wordt. Uit dat land komen ook reacties, doch dr. Hielema zegt met nadruk dat men zich in de eerste plaats richt tot de Arabieren. De meeste brieven komen echter uit Egypte en volgens de predikant is dat voornamelijk te danken aan het inspirerende werk van ds. Bassam Madany. Veel zendelingen zijn in dat land werkzaam en ze worden praktisch niet gehinderd door de overheid, die een vrij grote openheid aan de dag legt ten aanzien van andersdenkenden. Zo'n tolerantie kan echter niet verwacht worden van de andere landen in deze regio, waar christenen niet toegestaan

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Persoverzicht

Carl D. Tuyl

De regering liet ons weten hoe in het komende jaar het geld gespendeerd zal worden. De onkosten zullen $122 biljoen bedragen, oftewel $4900 gemiddeld voor iedere inwoner van ons land, ongeacht leeftijd of geslacht. Het is natuurlijk tot de laatste cent uitgepiekerd, en er zal heus wel wat ruimte in zitten voor onverwachte uitgaven. Zo maak u maar geen zorgen dat er niet genoeg voor Mila's huishouding zal overschieten. Het komt wel goed. Er zal ook een debat komen in de Kamer over de tarievenovereenkomst met de Verenigde Staten. De kamerleden hadden al lang en ernstig geprotesteerd over de geheimhouding van die besprekingen.

★★★★

Onze nieuwe ijsbreker die de vlag in de Poolzee zal gaan vertonen, zal in Vancouver op de helling gaan. Daverend applaus vanuit het Westen natuurlijk. Het scheepke gaat naar schatting $330 miljoen kosten, maar die schattingen hebben een tendenz om aan de lage kant te zijn. Er zal nog wel een dubbeltje bovenop komen hier en daar.

★★★★

De *Ottawa Citizen*, de krant die zogezegd het dichtst bij het vuur zit, voorspelt een nieuwe stoelendans in mijnheer Mulroney's kabinet. Tot nu toe is er gemiddeld iedere drie maanden de één of andere minister vertrokken. En een nogal bloemrijke journalist voorspelde dat in Ottawa kabinet ministers zo algemeen zullen worden als bloed donors met een 25-keer speldje.

★★★★

Wie herinnert zich niet de vurige toespraken van mijnheer Mulroney tegen de zogenaamde vriendjespolitiek. Nooit zou zo iets onder zijn bewind gebeuren. Maar ja, je kunt de ouwe getrouwen toch ook weer niet in de steek laten nietwaar. En zo kreeg Pierette Lucas, een voormalig kandidaat voor de partij, een benoeming als Konsul-Generaal in Boston.

★★★★

Zoals u weet volgen we hier met grote belangstelling het komen en gaan van onze eigen Canadese socialist: Edward Broadbent. Mijnheer Broadbent is nu kind aan huis in Quebec, waar 32% van de kiezers hem verkiezen boven de andere twee eminente personen. Om die zaak warm te houden geeft mijnheer Broadbent zo af en toe een nummertje "La plume de ma Tante" weg in één of ander kiesdistrikt in Quebec. Je kunt nooit weten, niet waar?

★★★★

Ook onze Minister voor Financiën spreekt Frans. Het feit dat ik hem kon volgen is geen aanbeveling voor zijn vaardigheid in die taal.

★★★★

In drie kiesdistrikten zullen tussentijdse verkiezingen gehouden moeten worden. Mijnheer Mulroney heeft het zo lang mogelijk uitgesteld maar volgens de wet kon hij niet langer wachten en de datum is nu vastgesteld.

★★★★

Onder de velen die zich kritisch uitlieten over de strenge maatregelen tegen politieke vluchtelingen, zijn ook de Rooms Katholieke bisschoppen. Het zijn de goede die nu met de slechte moeten lijden. De Minister voor Immigratie gaf intussen de verzekering dat geen uitwijzing van bona fide politieke refugees zal plaatsvinden.

★★★★

De kranten stonden vol over de publikatie van het zogenaamde Towers rapport in Washington. In gematigde termen werd er gezegd dat President Reagan de kluts een beetje was kwijt geraakt, iets wat lezers van deze rubriek al jaren wisten. Maar temidden van al die trammelanten voor president Reagan, wie kwam er tot zijn hulp snellen? Niemand anders dan Kameraad Mikhail Gorbachev, die als een donderslag uit een heldere hemel een nogal vooruitstrevend voorstel tot ontwapening deed.

Het voorstel heeft betrekking op kernwapenen met beperkte actie radius. Tot nu toe zat ontwapening altijd vast op de Russische voorwaarde van ontmanteling van het zogenaamde "Star War" plan. Die voorwaarde heeft men nu in Moskou laten varen. Het viel mij op, dat dit bijna letterlijk neerkwam op het voorstel van Sakharov op de onlangs gehouden vredeskonferentie.

Het voorstel werd aan deze kant van de oceaan met warme belangstelling begroet. In de West Europese landen was de reaktie meer gereserveerd, omdat men daar zich er scherp van bewust is dat de balans ernstig verstoord zou worden omdat de Russen veel meer konventionele bewapening hebben dan de NAVO landen.

★★★★

Israël kijkt met argwaan naar de ontwikkelingen in Libanon, waar de Syriërs nu het heft in handen hebben. De vraag is natuurlijk of Syrië zich terug zal trekken nadat de orde hersteld is. Dat staat nog te bezien.

★★★★

Brazilië heeft, zoals u weet, het af laten weten met betalingen van schulden en de rente daarop, maar ik zal u nog 's wat anders vertellen. Brazilië als één van de koffie producerende landen heeft ook doorgedreven dat de ICO (International Koffie Organizatie) koffieproduktie wereldwijd gaat beperken om de prijs omhoog te krijgen. Dat, terwijl we weten dat op Schiphol een bakkie troost zegge en schrijve een knaak kost. Dit gaat te ver. Schulden niet betalen is te vergeven maar dure koffie .....?

★★★★

De arme Rijn moet het maar ontgelden. Eerst vergiftigen de Zwitsers het drinkwater van de rest van West Europa, en nu zijn twee schepen bij Dusseldorf in botsing gekomen met als gevolg dat 42 ton kunstmest het water in ging. Proost!

★★★★

En zo burgers, boeren en buitenlui, lopen in de wereld en in uw leven vrede, bedrijvigheid, en hoop door elkaar heen. Ik voer de vogels en de buurvrouw's kat probeert ze op te eten. U maakt de keukenvloer schoon en de kinderen morsen er ketchup op. Het regent als je je paraplu vergeet en je moet niezen als je geen zakdoek bij je hebt. De telefoon gaat onder het eten, en de zeep glijdt uit je handen in de douchecel. Een lekke band als er geen reservewiel is, en je schoenveter breekt altijd op zondagmorgen.

En tot overmaat van ramp komt de dominee op bezoek voordat het huis met bezemen gekeerd is. Wat moet-ie wel van u denken? "Kijkt u maar niet naar de rommel," zegt u dan, rommel die hij nooit gezien zou hebben als u er zijn aandacht niet op gevestigd had.

Het leven is vol bittere teleurstellingen!

Midden-Oosten

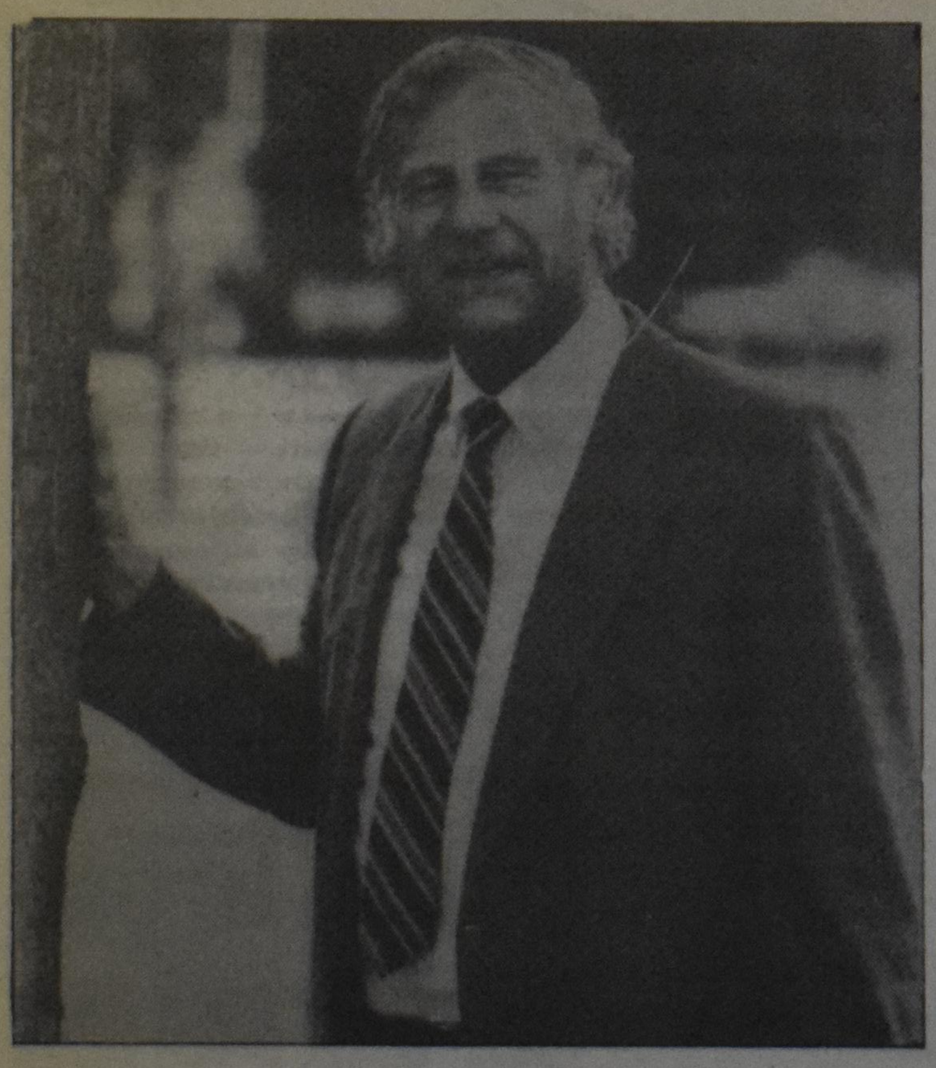


Foto: Joop Fenstra

Dr. J.S. Hielema, directeur van trainingscentrum op Cyprus.

studeren aan een buitenlandse universiteit.

Uiteraard zal deze opzet de komende jaren een grote financiële inspanning vragen. Voor dit zendingswerk is een bedrag van één miljoen dollar begroot. De Christian Reformed Church en de Orthodox Presbyterian Church in de Verenigde Staten stonden garant voor het startkapitaal en dr. Hielema hoopt dat de Nederlandse kerken niet achter zullen blijven. In de afgelopen maanden heeft hij met kerkelijke instanties diverse besprekingen gevoerd en voorlichting gegeven op gemeenteavonden enzovoort.

In februari van dit jaar verhuisden de Hielema's van Calgary naar Lacra op Cyprus. Er gaat dan een wens van hem in vervulling en aan initiatieven zal het hem daar zeker niet ontbreken.

Overgenomen uit Centraal Weekblad, 19 dec. 1986.

wordt het evangelie te verkondigen. "Men kan de mensen echter niet verbieden naar de radio te luisteren. Waren er in 1958 drie miljoen transister-radio's in het Midden-Oosten, het zijn er nu negentig miljoen en dat biedt enorme perspectieven voor ons werk," aldus dr. Hielema.

Enkele jaren geleden werd sterk de behoefte gevoeld om de nazorg ter hand te nemen. Daarvoor werd het Middle East Reformed Fellowship (MERF) opgericht. De cursisten die naar Lacra op Cyprus komen, kunnen na voltooiing van hun opleiding als kader gaan werken in de islamitische landen, doch ze kunnen ook gaan evangeliseren onder de moslims in West-Europa. En de mogelijkheid is niet uitgesloten dat een Arabische christen met een beurs kan gaan

Libanon

"Uit Zuid-Libanon zijn dit jaar meer dan 10.000 christengezinnen verdreven. Er zijn 73.000 mensen, die tot het christelijk volksdeel in Libanon worden gerekend, die nu vluchteling in eigen land zijn.

In Sidon, waar voorheen 700 christen-gezinnen woonden, zijn nu nog maar 12 gezinnen over. Christenen in Libanon voelen zich in de steek gelaten. Moslims buiten Libanon steunen Moslims in Libanon. Het werk van MERF is daarom belangrijk."
(Uit een rondzendbrief van dr. Hielema)

Ik zal het missen

Op 12 april hoop ik 92 jaar te worden. Een jaar geleden deed mijn jongste kleindochter belijdenis. Nu zijn al mijn kinderen en kleinkinderen belijdende leden en al mijn achterkleinkinderen gedoopt. Zo weten we dat onze verbonds God getrouw is. Zijn plannen falen niet.

Met genoegen heb ik altijd *Calvinist Contact* gelezen, en ik zal het missen, vooral die mooie hollandse gedichten en lange brieven. Maar ik weet dat mijn stervensuur nadert. De avondklok luidt, maar mijn hart kent geen droefheid als de paarlenpoort ontsluit.

Ik hou veel van lezen en schrijven. Nummer 30 van mijn achterkleinkinderen kan elke dag arriveren. Zo, praise God from whom all blessings flow.

Hildegard Zomer-Reyenga,
Delavan, Wisconsin

Churches active in welfare review

Robert VanderVennen

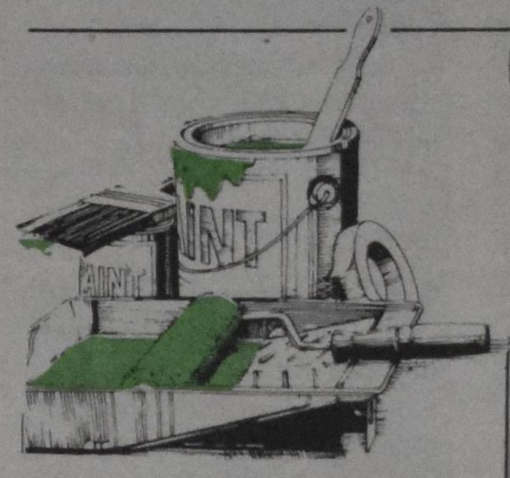
TORONTO, Ont. — Canadian churches and Christian organizations have responded vigorously to the Ontario government's call for advice on how to bring Ontario's social welfare legislation up to date. Citizens for Public Justice (CPJ), various Catholic agencies and ecumenical groups have presented briefs to hearings that call for major changes in areas like housing policy, day care, employment strategies and income supplements for the working poor.

Speaking for CPJ, Rick Randall said that because God calls us to seek justice, it is extremely important that Christians work together to participate in these hearings. CPJ has called on the government to make a firm commitment to achieve economic justice for the poor by 1990. They are concerned, for example, about the working poor, the plight of single parents in the cities, and the acute shortage of affordable housing.

The Catholic Children's Aid Society, Catholic Women's League, Catholic Charities of Toronto, and Protestant church groups are among other Christian groups asking for improvements in Ontario's welfare legislation, which has not seen major changes in two decades.

"Ontario's welfare statutes were designed for a different age — a time of lower unemployment, a time when most women stayed home, the great majority of families had two parents, and fathers were typically the sole wage earners in the family," said Community and Social Services Minister John Sweeney, a Catholic layman and former teacher in the Catholic Separate schools.

Policies for major changes that would cost money to help the poor, unemployed, single parents, and day care for parents who are away from home all day, are a challenge for Christian people who oppose divorce, have strong family values which include care of children at home, and have a strong sense of communal church care for each other. Jesus' answer to the question "Who is my neighbour?" is a better attitude than "I am not my brother's keeper."



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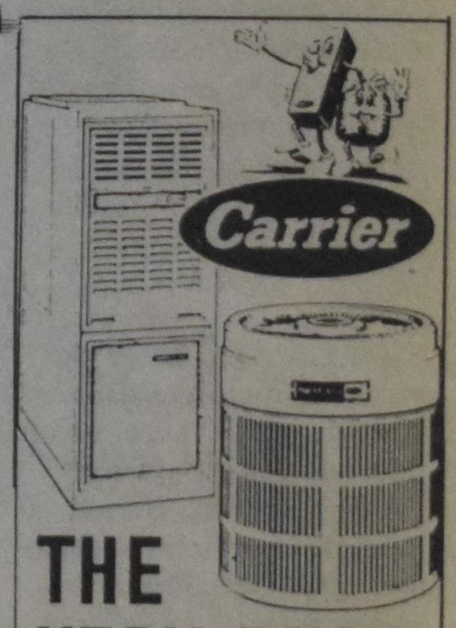

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